

A Discourse on Ministerial Instruction.

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Wherein, the

BEING of a GOD

Against the **ATHEISTS;**

The Divine Authority of the Scriptures

Against the **DEISTS;**

The Doctrine of the **TRINITY** against
the *Socinians*, are briefly Discus'd.

The Method of Salvation Stated.

And the **LOYALTY**, the **ACADEMIES**,
and **NON-CONFORMITY** of the *Dissenters*,
are in a few Words Vindicated.

Part of which was Preach'd before the Assembly
of Ministers, at *Taunton* in the County of
Somerset, on *Wednesday, June 11th. 1712.*

By *Theophilus Lobb.* V. D. M. M. P.

L O N D O N,

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BEING OF A GOD

Against the A THEISTS;

The Divine Authority of the Scriptures

Against the DEISTS;

The Doctrine of TRINITY against



the Socinian and Unitarian

The Method of Salvation Stated.

And the Falsity of the Arian and
and Socinian Systems in the Light
and a few Words Vindicated.

Part of which was presented before the Assembly
of Ministers at London in the County of
Middlesex, on the 14th June 1781.

By Thomas Jackson V.D. M.M.P.

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THE
PREFACE.

COnsidering how Religion is attack'd from several Quarters, I thought the Opportunity put into my Hands could not better be improved, than by Discoursing on Ministerial Instruction, and insisting on those Points which are the Principal Subjects of the following Papers.

I do not pretend to handle all the Arguments which might be brought in Proof of the Deity, nor to have answer'd all the Cavils of the Atheist; but I have taken notice of what is most Material; and said enough, I hope, to convince any One, that is willing to submit his Judgment to the Authority of cogent Reason.

As to the Holy Scriptures, I had not time to consider all the Evidences which are given us of their Divine Original; but a sober Consideration of what is deliver'd under that Head, may satisfy any Deist, that our Bibles are the Word of God; or that the Revelation they

contain, was given by his Inspiration, and accordingly deserves our serious Regard, and ought to be accounted the only Rule of our Faith and Manners.

The Particulars I propose for evincing the Doctrine of the Trinity, are Observations, which an Impartial Person cannot avoid making on his reading the Sacred Writings. The Texts mention'd under this Head necessarily occasions those Observations; and as they reveal the Doctrine of the ever blessed Trinity, so they are a good Foundation for our Belief of it. And if we asserted no more than the Scriptures teach us, and did not pretend to explain what in the Nature of the Thing is inexplicable, and what the All-wise God has not made known to us, the Articles of Christianity would never have been so much the Subject of Debate and Controversy, nor would the Adversaries of the Truth have had so many Pretences for Scruples and Cavils.

I have contracted my Thoughts as much as possible, that so the Force of the Arguments might not be lost in a multitude of Words; that Matters being laid down in a narrow Compass, might be more easily examin'd, more clearly apprehended, and better understood.

What

What I say of the Method of Salvation is very short, and not so exact as I could wish it, but having many Avocations from my Studies, I could not bring every part to correspond with my Desires.

Under the last Head of Duties, I judged it Proper to speak something on the behalf of the Dissenters, who are a Sect (tho' not deserving such Usage, yet) now-a-days, almost every where spoken against; and I hope my endeavours to clear them from the unjust Accusations of Merciless Men, and from the Misrepresentations of those, who have no regard to Equity or Truth, may very well be excused. When the Nonconformists demean themselves with all the Peaceableness and Temper that becomes 'em, with Deference to the Establish'd Church, and the greatest Submission to the State, and express the truest Loyalty not only in their Principles, but by their Conduct, being as Faithful Subjects as any Her Majesty can boast of.

It is strange that so many of the Clergy, who call themselves Sons of the Church, (a Character which belongs not to these Incendiaries) shou'd be instigating the People against their Dissenting Brethren, kindling in their Breasts

Wrath and Hatred against us, and exasperating our Governors to the sharpest Severities with us, while we are preaching up Peace, Moderation, and Charity, and Practice according to our Doctrine.

Let me remind the Learned Doctors that treat us in this Unchristian manner, of the Advice of Phocylides an Heathen, which they directly contradict, so far are they from observing the Precepts of the Gospel.

* Πάσι δίκαια νίμειν, μὴδ' ἐχθρὸν ἐς χεῖρ' ἔλκειν.

Mh p' hns mvlw, adikas mh xei'ne wroswpon.

"H o' kakos dikaios, oi deos metameila dikaios.

Marveilew fadn' p' d'yeu, dikai' a'ropoleu.

But I will not detain the Reader any longer: If what I have done may be any real Service to the Common Cause of Christianity, or may give misinformed Persons more just Notions of Protestant Dissenters, it will fully answer the End and Design of composing and publishing the ensuing Discourse, for which let God have the Glory.

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* Phocylid. Poem Admonitor.

ACTS

ACTS XX. 26, 27.

Wherefore, I take you to record this Day,
that I am pure from the Blood of all Men.
For I have not shunned to declare unto you
all the Counsel of God.



WE have in this Chapter an Account of some particular Travels of St. Paul; among the rest, that hastning to be in *Jerusalem* at the Feast of Pentecost, on which Occasion Multitudes of People resorted to that Famous City, to improve this fair opportunity of propagating the Gospel among People of different Countries, he omitted to visit the *Ephesians* in his way thither; but sent for their Elders to meet him at *Miletus*, to receive that serious, and awful Advice; that pungent Word of Exhortation, which was necessary to direct and quicken them in the Discharge of their Pastoral Duties. When they were come together, he very gravely addresses himself unto them, and by a solemn Discourse takes his leave of them as one that shou'd see their Faces no more: In which Valedictory Speech, he appeals to them as Witnesses of his Faithfulness and Diligence, of his Humility and Courage at all Times, notwithstanding the

Temptations and Troubles which befell him by the lying in wait of the Jews; He kept back nothing that was profitable for them: Neither the Fear of Danger, nor the Hopes of Advantage did influence him to forbear those Instructions and Admonitions which might be useful to their Souls.

He then reminds them of one main Scope and Design of his Ministerial Labours; which was to inform both *Jews and Gentiles* of the Nature, and to inculcate the Necessity of *Repentance towards God, and of Faith toward our Lord Jesus Christ*; doing this at all Seasons, teaching them *publickly, and from House to House.*

In the next place, he acquaints them with his firm Resolution of continuing faithful in the Discharge of his Sacred Office. He knew that *Bonds and Afflictions* did every where attend him, he was sensible that his going to *Jerusalem* would expose him to many Hazards, but nothing of all this did move him: Neither the Frowns, nor the Favour of Men shou'd make him remiss in the Service of his Heavenly Master; he did not count his *Life Dear*; he was ready to lay that down for the Cause of Christ; all his Care was to *finish his Course with Joy, and the Ministry, which he had received of the Lord Jesus.*

After this, he appeals to them as Witnesses of the happy consequence of his Fidelity. The Guilt of no Man's Ruin lay upon him; Wherefore, says the Apostle, *I take you to record this Day, that I am pure, or free, from the Blood of all Men, and subjoyning this Reason, for I have not shunned to declare unto you all the Counsel of God.* St. Paul having given this Account of that admirable Pat-

tern he set them, proceeds in a most Patherical manner to press their Imitation, by taking heed to themselves, and to all the Flock. This Exhortation he enforces with the Consideration of the Nature and Excellency of their Office, the Regard which God has to his Church, and the Danger it would be in, from Men of wicked Minds, and corrupt Principles. *Grievous Wolves, says he, will enter in among you, not sparing the Flock, and even of your selves will Men arise, speaking perverse things to draw away Disciples after them.*

And, indeed these Considerations should deeply affect all Pious Ministers, and make 'em exert the utmost Vigour, and with the greatest Faithfulness perform their Trust. Need I tell you the Dangers to which the Christian Church is expos'd, from Men of Horrid Principles and most Debauch'd Practices? Need I mention the Numbers of False Teachers and Seducers, which daily Multiply, and what Subtilty, what unwearied Endeavours are continually us'd to draw away Disciples from Reveal'd Religion, Christianity and Virtue? I know I need not.

But my Reverend Fathers and Brethren, these Melancholy Circumstances call loudly to us, to take heed to our selves, and to all the Flocks over which the Holy Ghost has made us Overseers; and do put us upon declaring to all our People the whole Counsel of God, that so they may be guarded against those Heresies, which will corrupt their Faith, and those Notions which may vitiate their Morals.

Thus

Thus much by way of Introduction.

The Observation which naturally arises from the Text, and will be the Subject of our present Discourse, is this.

Doctrine; That it is the Duty of Ministers to declare unto their People all that God wou'd have them to Believe and Practise in order to Salvation, that so the Guilt of their Ruin may not lie upon them. In the Management of this Proposition, I shall,

I. Consider those Things which God wou'd have our People Believe and Practise in order to Salvation.

II. Those Particulars, which duly thought upon, will induce Ministers more diligently and faithfully to make them known to their People.

I. Consider those Things, which God wou'd have our People Believe and Practise in order to Salvation.

Here I shall distinctly speak,

1. To those Things, which God wou'd have them Believe.

2. To those Matters, which God wou'd have them Practise.

1. To those Things, which God wou'd have them Believe. And these are principally the following.

1. His Being and Existence.

2. That the Scriptures of the *Old* and *New Testament* are the Revelation of his Will.

3. The Doctrine of the ever Blessed Trinity.

4. That Method of Salvation which he has Reveal'd and Establish'd.

Now

Now of these in their Order, and

1. God wou'd have them believe his Being and Existence.

Accordingly, St. Paul inculcated this Grand Article of Religion: At *Lystra* he perswaded the *Heathens* to turn from ^{Acts 14. v. 15. &c.} their *Vanities* unto the *Living God*, who, as a Demonstration of his Being and Wisdom, and Power, made the *Heavens*, and the *Earth*, and the *Sea*, and all Things that are therein; and as an Evidence of his indulgent Providence gave them *Rain from Heaven*, and fruitful *Seasons*, filling their *Hearts* with Food and Gladness.

To the *Athenians*, he preach'd the Existence of one Supream, most Perfect and Almighty Being, the God ^{Acts 17. 22, &c.} that made the *World*, and all Things therein, who is Lord of *Heaven* and *Earth*, and giveth to all *Life* and *Breath*, and all Things; and made of one Blood all Nations of Men; This unknown God, whom they ignorantly worship'd, the Apostle declar'd unto them; and thus demonstrates his Existence, not only from the Works of Creation, but from the Operations of his Providence, He having determin'd the Times before appointed, and the Bounds of their Habitation.

He also informs the *Romans*, that the *Heathens*, tho' destitute of Divine Revelation, have no Excuse for their Atheism and Infidelity, their Idolatries and Immoralities, since all the Parts of the Universe, the Things that are made, do undeniably evince the Existence and Eternal Power of God; since the invisible Perfections of the Divine Nature may be easily

easily understood by the Works of the Glorious Creator, which therefore are an useful mean to direct them in worshipping the only Living and True God, and in regulating their Actions to a pious Conformity unto his Infinite Holiness.

The Truth of this Proposition, *viz.* *That there is a God*, is so very evident, and the Consequences of it so Serious, Awful and Important, that it justly startles a sober Man to hear it doubted and disputed; When the Almighty has furnish'd Men with Faculties capable of easie Conviction, from the Notices he has given of his Godhead; When he has endow'd Men with Reason, the Light of which improv'd, cannot fail of conducting them to the Knowledge, and Fear, and Love, and Service of the Lord their Maker and kind Benefactor: It must needs make one tremble to hear his Existence deny'd, in whom, we Live, and Move, and have our Beings, and from whom we expect an Eternity of future and inexpressible Happiness.

But the Being of God, Excellent in all his Attributes, has been Blasphemously Controverted, Denied, and Oppos'd in several Ages, but in none so much as in these last. Have not *Hobbs* and *Spinoza*, and many others, either flatly argued against the Existence of the Deity, or own'd such a God, whose Nature, according to their Description, is utterly incompatible with Infinite Wisdom, and Knowledge, and Power, and Goodness? Have they not boldly Writ and Printed their Impious Notions, enforc'd with all the *Sophistry* they were Masters of? Do not many of our Youths, who wish in their Hearts there was

no God to see their Debaucheries, or to Judge and Punish them hereafter for their Vices, do they not get these Books, and greedily suck in their Poison, and furnish themselves with all the Cavils that abused Wit can make against Religion, Natural or Reveal'd? Are not many of this present and the rising Generation sadly corrupted in their Principles as well as their Morals? Do they not insinuate mean Thoughts of the Supream Being, and endeavour to depreciate those *Reverent* and *Awful Ideas* which others have of God and his Providence? And tho' some Profligate Wretches only will openly confess their Atheism, have we not reason to fear that many others wou'd do so to, did not the Magistrate's Power, and the Apprehension of their Neighbours Censure restrain them? How necessary then is it, that we in the Ministry should well instruct our People in this Momentous Point, and with the greatest clearness lay the Foundation, without which, the best Superstructure can never be Firm and Stable?

It is not material to enquire whether the Idea of God be Innate, or no, we have no *Method*, by which a certain Solution may be given to this Query; 'tis sufficient, that if we attend and duly consider the Evidences which are abundantly afforded us, we shall certainly attain the Knowledge of a most Glorious, Incomprehensible, Eternal, and Infinitely Excellent Being, to whose mighty Power we are indebted for our own Existence, and to whom we owe the best Worship and Obedience.

The Topicks we may fitly insist on in this Case, are the WORKS OF CREATION and PROVIDENCE. I hope I may be allow'd the use of these Phrases, since no Atheist can deny that there are *Existences* which we call the Works of Creation, and *Occurrences* which we ascribe to the Influence and Agency of a Supream Governor; and since it can be made to appear, that these *Existences* and *Occurrences* must have a most Wise and Powerful Being for their Cause and Director.

I. Those things we call the WORKS OF CREATION, are either *Incogitative* and *Material*, or *Cogitative* and *Immaterial*, either *Body* or *Spirit*; both which sorts of Beings do give us a Demonstration of the Deity.

1. * If we contemplate the Incogitative Parts of the Universe, the Heavens which incircle this Terrestrial Globe; if we view the Sun, Moon and Stars, if we observe their admirable Beauty and Order, and consider the Annual Revolutions of the Earth about the Sun, which gives us the Seasons of the Year, Spring and Autumn, Summer and Winter, or the Diurnal Rotation of the Earth on its own Axis, which measures to us those Portions of Light and Darkeness, which we call Day and Night; if we examine this Earth, with what a vast but curious Variety of Fossils and Vegetables it abounds, to employ the nicest Spe-

* ΚΑ. Οὐκ ἔστιν ὃ ξίει δοκεῖ ράδιον ἢ ἀλλοδαπίας λέγειν ὡς εἰς θεοῖ. ΑΘ. πῶς; ΚΑ. Πρῶτον μὲν γῆ καὶ ἡλιος, αὐτὰ τε τὰ ζῷα πάντα καὶ τὰ ἔρ' ὁρῶν διακεκοσμημένα καλῶς ὥτως, ἐναυτοῖς τε καὶ μῆσι διειλημμένα καὶ ὅτι πάντες Ἕλληνας τε καὶ βάρβαροι νομίζουσιν ἢ θεοῖ. Plato de Legibus, Lib. x. p. 191.

culations; with what agreeable Hills and pleasing Vales it is adorn'd, the former fit to preserve a supply of Corn from the prejudice of excessive Rains, the latter to yield us a Plenty when the Hills are Scorch'd and burn'd; with what multitudes of Springs and Fountains, Brooks and Rivers it is furnish'd, not only for Delight, but Profit; if we consider the seasonable alterations of Weather, the useful Vicissitudes of Moist and Dry, Hot and Cold: I say, if we contemplate these and innumerable other Particulars which might be mention'd, we shall be easily led to the Wise Author of all Things, and be fully convinc'd, *That the Heavens declare the Glory of God, and the Firmament sheweth his Handy-work. That he made the Earth by his Power, and establish'd the World by his Wisdom, and stretched out the Heaven by his Understanding. That he covereth the Heavens with Clouds, and prepareth Rain for the Earth, and crowneth the Year with his Goodness.*

Psal. 19. 1.

Jer. 51. 15.

Psal. 147. 8.

Or, if we consider *Animal Bodies* and observe their wonderful Texture, how every Part serves a proper Use, and all combine to subserve the Good of the whole: If we make a little scrutiny into the Composition of our own, we shall find them excellently well adapted for Life and Motion, every Part fitly accommodated to a suitable Function. The *Eye* is a very meet Organ for conveying the Idea's of Light and Colours, of Figure and Dimensions; the *Ear* for Idea's of Sounds from different Vibrations of the Air; the *Nerves*, some for communicating the Idea's of Scents

Scents from Effluvia of the Objects smelt; *some* for Idea's of Tastes from Particles of the Things tasted; *others* for Ideas of Pain and Pleasure, and the different Surfaces of Bodies Rough and Smooth by *Feeling*: If we consider the various Muscles for various Motions, and the Tongue for Speaking, the Feet for walking, the Lungs for Respiration, the Heart for receiving and distributing the Blood; the Stomach for concocting the Food; the Lacteal Vessels for conveying the Chyle; If we consider the prodigious number of Veins and Arteries, Nerves and Lympheducts, Fibres and Membranes, the great Variety of different Fluids, and what necessary Valves are placed in their Canals, to prevent a destructive Regurgitation. If we consider the *Oeconomy* of Humane Bodies, and examine these Systems of living Matter, can we avoid concluding all this the Contrivance of Infinite Wisdom, and a Display of Almighty Power? Have we not the highest

Reason to say to God with the Words
 Job 10. 8, 11. *of Job, Thine Hands have made me, and fashioned me together round about. Thou hast clothed me with Skin and Flesh, and hast fenced me with Bones and Sinews?*

This Argument from the Material Part of the World, the most Ordinary Capacities may understand, and with the greatest Satisfaction conclude from it the Existence of the Deity. Many Attempts have been made by Profane Atheists to enervate its Force, but to how little purpose will appear, when we have consider'd how unavoidable the Conclusion is, that we draw from it.

For

For if the stately Fabrick of this Universe, **ther** 1. **Existed** from **Eternity** in its present Form and Order; nor, 2. The Matter whereof it **Consists**; or if 3. It cou'd not be producd without a Cause. Nor, 4. Be its own Cause, it must stand as a demonstrative Proof, That a Wise and Powerful Being contriv'd and made it. **And** not **ind** 1. The Universe has not **Existed** from **Eternity** in its present Form and Order; because its Duration consists of successive Revolutions of the Earth, and other Planets about the Sun; and tho' these Revolutions be ever so many, yet all at least, except One, were once future, and that One which was not future, was the Beginning of the succeeding Duration, which is contradictory to the Notion of its Eternal Existence. **And** 2. Neither has the **Matter** whereof it consists existed **Eternally**; because there is nothing in the Nature of Extended, Impenetrable, Divisible Substance including *Necessary Self-Existence*, which however must be, if it be **Eternal**. Besides it is **FINITE** and **UNACTIVE**: It is **FINITE** because Limited and Circumscrib'd, occupying by a great Disproportion the lesser part of Space, since (as has been demonstrated by several *Va* duable Authors of late) There is a *Dr. Bentley.* **Vacuum**, and the void Space of our Mundane System is immensely bigger than all its Corporeal Mass. It is **UNACTIVE**, because without Motion or Agency, except moved or acted by some exterior Cause: Motion is not Essential to Matter, because separable from it, and some Parts of Matter are, or may be at **Absolute Rest**; whereas, if it **was**

Essential, Matter could no more exist without Motion, than without Solidity and Extension. Motion is but the Effect of some moving Cause, of something possess'd of a Power of producing it, which Power can be no property of Matter, for the Reason now mention'd; so far from it, that no Corpuscle can have any Portion thereof, but what it receives *ab Extra*. This is so evident, that Spinoza says, *Corpus movetur vel quiescit, sed motum vel quietem determinari debuit ab alio corpore, quod etiam vel motum vel quietem determinatum fuit ab alio; & illud motum ab alio, & sic in infinitum.* He is thus far in the right, that no Particle of Matter can move itself; but certainly in the wrong to affirm that this Successive Communication of Motion must be always from another Body, and that from another, and so in Infinitum, when it can be made undeniably plain, that the first Motion is not received from Body, and that Matter is Finite, and consequently not consisting of an infinite number of Parts. Now this Being, which has the Power of creating Motion, being distinct from Matter, and necessarily Self-existent, (except produced by another) must be Prior to Matter; which destroys its Eternity; and we have all the Reason to think it not only the Cause of Motion therein, but the maker of those *Unble Somethings*, from which ariseth its Solidity and Extension.

I say, since there are as certain Evidences of the Existence of a Being, to whom the Power of Action, and Beginning and producing Motion does belong; as of a Being to which Impenetrability

bility and Extension are Properties, it is reasonable to conclude, that the *Active Being* did Pre-exist, nay, and produce that which is strictly *Passive*; which Consideration may satisfy us, that Matter did not exist from Eternity.

3. Now, as the Matter of the Universe has not existed Eternally, so neither could it be produced *without a Cause*: There cannot be a greater Absurdity, than to affirm the Beginning of a Being's Existence without any manner of Cause to produce it; this is so gross, that every Man's Reason and Apprehension contradicts it. So that there needs no more to be said on this Point; it is certain then that it proceeds from some Cause; which,

4thly, * Cannot be itself: For thus it must be both Prior and Posterior to itself. Prior, because it must exist before it can exert any Causality; NOTHING being manifestly incapable of producing ANY THING Posterior, because as an Effect it must follow its Cause. But how Impossible this is, I need not say; it is as much as to affirm, that a Thing is, before it is; or is and is not at the same time; than which there cannot be a plainer Contradiction.

The Consequence of all this is, that the World, and the Matter whereof it consists, must be produced by some Almighty Cause, which we call God. Against our Account of the Origination of the Universe is objected that Maxim, *Ex nihilo, nihil fit*. To which it will be a sufficient Reply,

* Quicquid in Rerum Natura existit, id effectum est, vel causa; cumq; nihil sit sui ipsius causa, esset quippe seipso & prius & posterius. Du Hamel Tom. 1. p. 556.

That tho' the *Proposition* holds true among Finite Things, where *Efficient* and *Material* Causes are necessary to any Production, yet when we speak of the First, the Supreme Cause, his Power is enough without any Matter to work upon. And therefore, tho the World be created out of *Nothing*, yet by *Something* that has Perfection of Power: Which Assertion is very Rational, and far from implying a Contradiction.

Thus it is evident, that the *Incogitative Parts* of the Universe, the Order and Beauty of the Material World, the Constant and Regular Motions of the Celestial Bodies, the Various Products of the Earth, the Curious Structure of Herbs and Flowers, and Trees; the more wonderful Contexture of Animal Bodies, of Insects and Brutes, but especially of Men. Thus I say 'tis evident, that these things prove certainly the Existence of a God, and are convincing Indications of his Infinite Wisdom, Power and Goodness.

To ascribe all these amazing Effects to the Casual Coalition of senseless Atoms, is no less Ridiculous and Absurd, than for a Person looking on a stately Fabrick to affirm, that no Artificer contriv'd it, but that the Earth accidentally became Brick, and Mortar, that the Bricks and Mortar, the Tiles and Laths and Rafters, and the many other Materials, shou'd by *Chance* become fit for a Building, and then without any Workman to Design or put them together, should rise into that Beautiful Pile; the egregious Folly of which Assertion needs nothing to Expose it.

2. But to proceed, *Cogitative Immaterial Beings* do undeniably prove the Existence of God.

For, if there are *Incorporeal, Thinking Substances*, they must receive their Existence from some Efficient Cause; Something must have created Them, which SOMETHING must be Infinitely Wise and Powerful.

The Atheists are so sensible of the Reason of this Consequence, that they use their utmost Efforts to evince, that there are no such Beings or Substances in the World. They grant indeed what can never be denied, that there are such Qualities as *Sensation, Thought, Reflection, Reason, Volition, Spontaneous Motion*, and the like; But deny these to be Properties of Beings incorporeal or Distinct from Matter. They assert, that these Qualities belong unto and are the Result of peculiar Systems of Matter, fitly Organized. But if in this *Notion* they are mistaken, it must be acknowledged, that our present Argument is different from the former, and very Conclusive.

Let it be here observed, that the Question is not whether Thinking Beings may be united to, or inhabit proper Bodies, but whether Thinking Beings as *such* are Material? Or whether the Qualities lately mention'd have not a *Substratum* different from what is the *Substratum* of Solidity and Extension?

To prevent arguing in the Dark, may I take Notice, that we have no Conception of the *Intrinsic Nature* of any Being, but only of the *Properties and Modes* which relate to it. From whence I wou'd infer, that our not having an Idea of any Substance, is no Argument against its Existence,

since the existing Qualities shew the Existence of what is their *Support*.

We have Ideas of Bulk and Figure, of Solidity and Extension, of Impenetrability and Divisibility, but no Idea of the *Substance* in which they inhere; for want of which Idea none will conclude there is *no Substance* that is Solid, Extended and Divisible. We have also Ideas of Thinking, Reasoning, Willing, the Power of beginning and determining Motion, and therefore tho' we have no Idea of the *Subject* of these *Modes*, we have no Reason to deny the Existence of a proper *Support*, which Proper *Support* we call Spirit.

We have as clear an Idea of Spirit as of Body; and as we know this latter by *Extension* and *Impenetrability*, so we know the former by the Qualities of *Thinking*, *Reasoning*, *Judging*, and *Doubting*.

Hence I would Note, that it can never be urg'd with any Colour of Reason against the Existence of *Immaterial Substances* or Spirits, that we have *no Idea* of such Beings. We have a Notion grounded upon as full Evidence as may be, that there are *such Substances*, tho' we have no Idea of their intrinsic Essence.

This being premis'd, what remains, is to shew that Sensation, *Thought* and *Reason*, and the *Power of Spontaneous Motion* are neither, 1. Essential to Matter, nor 2. can arise from, or be produc'd by any Motion, or 3. Modification of it.

1. The Qualities now recited are *not Essential to Matter*, because if they were, they wou'd be inseparable from it, and every *Particle*, every *Atom* wou'd be a *Thinking*, *Reasoning*, *Intelligent Substance*,

stance, endow'd with Power of Self-Motion, which is so contrary to Fact, that none dare assert it.

2. Neither in the next place can they arise from any Motion of the several Particles of Matter, all the effect of such Motion, being no more than Impulse or Cohesion, or Separation; either only communicating Motion to other Particles, or else by Coalition, or Division, producing some Difference in Bulk and Figure. Matter acting on the Surfaces of Matter may occasion Union or Division among the agitated Corpuscles, but can never produce Thought and Reason, Judgment and Will. It is strange to imagine that the moved Particles of *Incoognitive Matter*, whether their Motion be Quick or Slow, Direct, Oblique or Circular, should thereby attain a *Consciousness* or *Knowledge* of their own Motion, or produce Wisdom and Understanding to regulate the Actions of the whole Animal System, to Reflect and Compare Ideas, to Foresee, to Hope, and to Fear. This is as impossible as for an Effect to be produc'd without a Cause; since that which is assign'd for the Cause, has as little Tendency to produce these Qualities, as for a Stone to generate an Animal.

But if some Particular sort of Motion cou'd produce Thoughts, as the violent Concussion of a Flint and Steel do Sparks of Fire, yet these Thoughts wou'd be necessary, the Coherence of 'em very uncertain; we should still be as far from Wisdom and Will, from a Power of Spontaneous Action, of Chusing and Refusing as ever; since, according to this Notion, Thought and Understanding are the Consequences of Motion, and

follow it, and therefore, can never *regulate* and *direct* it; And not only so, but there could be no more a Recollection of past Thoughts, than there cou'd be a Calling back of past Motions. But as to the Operations of the Mind, Deliberating, and Reasoning, Chusing and Refusing, we certainly know, they are under the Direction of our Understandings, and Determination of our Wills, and consequently the Understanding and Will must be Antecedent to all Rational Actions and Motions, which shews the Absurdity of the Atheists Hypothesis.

Again, if some particular sort of Motion of Incogitative Particles produces Understanding and Reason, and Volition, what is it that causes and guides that Motion? This peculiar Motion cannot arise from the Nature of those moving Particles, these blind Corpuscles have no *αὐτοκίνησις*, as hath been made evident, nor do they receive their Motion from others, and those from others, and so on *in infinitum*; since there is not an Infinite Number of Particles, and therefore, according to this Fancy, as the Motion must be *Circular*, so in long run, some Particle must be found to have the Power of Self-Motion, both which we have shew'd to be grossly False and Absurd. Hence then it appears, that there must be a Powerful and Wise Cause to begin and direct this Motion to such wonderful Productions, as Knowledge, Understanding and Reason are confess'd to be. Which still evinces the Existence of a Deity, the Thing we are proving against the Atheist.

3. But

3. But neither 3dly can those Qualities we are discoursing of, be the Result of any particular *Modification* of Matter.

For unthinking Particles however put together acquire nothing thereby, but *facta* *aposition*, which 'tis impossible should give Thought and Knowledge. Besides, the best Organized System of Matter, without Motion, is but a *Lifeless, Unactive Lump*, which doubtless can produce nothing; and that Motion superadded to Matter contributes nothing to this Purpose, is manifest from what we observ'd of the *Effects* of *Matter Moving*.

Now, from what has been said, it is evident, that Sensation, and Thought and Reason, and Spontaneous Motion, are neither Essential to Matter, nor can arise from, or be produc'd by any Motion, or Modification of it, and therefore these Qualities must belong to Substances that are not *Corporeal*. The Existence of which *Incorporeal Substances*, proves the Existence of an *Immaterial, Intelligent Being*, Infinitely Superior to them.

I should now have concluded this Point, if the *Immateriality* of Humane Souls had been only oppos'd by Atheists; but since the Notion of it is pretended to be a *Philosophic Imposture*, by some, who acknowledge the Divine Authority of the Scriptures, profess to believe the Christian Religion, and the Resurrection and future Judgment as Articles of it; I wou'd humbly crave Leave to make a few brief Reflections on those Arguments, by which they endeavour to support their Hypothesis.

Object.

Object. 1. It is said, That whatsoever has *Extension is Material*, that all Substances which have a limited circumscrib'd Existence have also Extension, because we can never conceive such a Substance without Extension, and since the Soul is *such* a Substance, it must consequently be Ma-

Grand Essay.

Dr. Clark's.

p. 12.

terial. He that conceives Substance must form to himself the Idea of something that has *Bulk* to give it an Independent Existence.

Ans. But that there is nothing in all this shew of Reason will appear, when it is well consider'd

1. That there is an Extension which is no Property of, but different from the Extension of Mat-

ter. This may be affirm'd of the

Mr. Lock's *Essay on Hu-* *Extension of Space*, which as an Inge-

man's Under- *standing.* *standing.* nious Author describes it, is nothing

but the continuity of *Unsolid, Insepara-*

ble, and *Immoveable* Parts, whereas the Extension

of Body is the Cohesion, or Continuity of *Solid,*

Separable and *Moveable* Parts. So that if this Gen-

tleman wou'd prove any thing to the purpose,

he should have shew'd, 1. that every Limited, Cir-

cumscrib'd Substance, consists of Solid, Separable,

Moveable and Cohering Parts. 2. That what

we call Soul and Spirit is Limited and Circum-

scribed in the *same manner* that Body is. 3. That

whatever is the *Substratum* of any Qualities must

have Bulk, or *Solid Extended* Parts to give it an

Independent Existence. Now, since neither of

these have been done, there can be no Force in

our Objector's Argument.

And

End

And let me add, that tho' I cannot conceive Corporeal Substance without Bulk and Extension, yet I do conceive Bulk and Extension to be but *Modes* of that Substance which is extended, not the Substance itself. Thus I can conceive, that there are Substances existing which have not the Qualities of *Solidity* and *Impenetrability*, but Properties of a very different Nature, as *Cogitation*, *Volition*, and the like. And thus I can apprehend, that what is the *Substratum* of Thought and Reason, and the Power of Spontaneous Action, can never be the *Substratum* of Solidity and Bulk.

Obj. 2. It is granted, that the Omnipotent Agent can form *v. g.* An Angel so pure, as not to require the union of some Things to make up the Bulk of that Angel: But it is *impossible*, say they, for Man to conceive an Angel not made up of Unible Somethings; therefore Divisibility, which is another *Essential Affection* of Matter must necessarily accompany Union. *Ibid. p. 16, 17.* For, *Quicquid unitur est Divisibile.*

Ans. To make this Plea Conclusive, it shou'd have been proved, 1. That a Being can never exist, of which it is impossible for us to form an Idea. 2. That we can form no Idea of an Angel or Spirit, not made up of [Unible Somethings] Solid Extended Parts: Neither of which has been done, except bare Affirmation must go for Proof.

The noting this, is a sufficient Answer. But if the former Proposition be True, it will follow, 1. That there is no such Thing as Matter or Body, since 'tis plain we have no Idea of its Intrinsic

trinlick Nature, but only of some External Apparent Modes. That there are no such Animals, Plants and Trees, as many Men daily behold in Africa and America, because we have no Notion of them; and in short, that there is no God, since we have no Conception of his Essence. 2. That every thing which Exists must be exactly Correspondent to our Ideas, that if we can't conceive a Thing to be otherwise than we at present apprehend it, it cannot be otherwise; the Absurdity of which might be abundantly display'd. As to the latter Assertion, it may with the greatest Reason be denied, since I can and do conceive an Angel not to consist of Unible Somethings, but to be a Substance to which none of the Properties of Matter do belong.

Obj. 3. It is urged, That Passion, *Ibid. p. 17: 22.* Patibility, or Passiveness, is another Essential Affection of Matter. That those Substances called Souls have this Affection, and therefore are really Material. That they have this Affection, because they have a Power of resting from Action; because the Body is Dis-eas'd, *23, 24.* affects the Soul, and the Soul again if troubled, the Body, which is Reciprocal Action and Passion in the strictest Notion of it in Philosophy.

Ans. In Answer to this, I must crave leave to say, that Passion, Patibility, or Passiveness, which is the Affection of what we call Humane Soul, is vastly different from that which is the Property of Matter. Passiveness in Humane Soul is a Capacity of receiving Pleasurable or Painful Ideas. But in Matter it is a Capacity of receiving some Change

Change and Alteration in its *Solid Parts*. So then, it is no just Inference that the Soul is Material, because it has the Affection of Patibility; except it could be prov'd capable of receiving some Change in Solid Parts, or that the Patibility of Soul and Spirit was the same with that of Body. As for the Reciprocal Action and Passion between Soul and Body, the Diseased Body affects the Soul by *exciting* painful Ideas; the Troubled Soul affects the Body by *causing* some Change or Alteration in its Solid Parts.

If it be here queried, How can an *Immaterial Agent* affect Matter; or *Matter* make Impressions on an Immaterial Substance? I need not be ashamed to confess my self incapable of explaining the *Modus* hereof. But my Ignorance of the Manner, is no Argument against the Reality of the Thing; it is own'd that God is *Immaterial*, and yet none can deny, that He actuates, moves, and impels Matter.

May I ask such a *Querist*, How the Solid Parts of Body cohere and are united to make Extension? How the Bones do grow in the Womb of her that is with Child? How the Infant arises to the Bulk of a Man? How from the Aliments is made the Chyle, from the Chyle the Blood? And how from the Blood are extracted the Animal Spirits and Nervous Fluid? Who can clearly explicate the Vegetation of Herbs and Trees, and how the Watry Fluid becomes solid Ice? The manner of these and many other Operations of Nature, are as Unintelligible to us, as the mutual Impressions of Soul and Body.

Obj. 4. It is affirm'd by the same Author, that *Impenetrability*, another *Property* of Matter, belongs to those Substances we call *Immaterial*. For, (adds this Gentleman) How is it possible for a Man to conceive that an *Immaterial Substance* by its Penetration, doth not do the same as Matter, viz. Extrude some Body or other, which fill'd the Space which it Occupies?

Ans. A Short Reply will serve for this, since it is nothing but a bold Assertion, supported only by an impertinent Question; to which I would Answer, that such a Conception is very *Easie*, because the Soul does not consist of Solid Parts.

Obj. 5. It is alledg'd, That what is called *Immaterial Substance*, moves in *Succession of Time and Place*, and therefore is really *Material*.

Ans. But to infer this Conclusion, it should have been demonstrated, 1. That *Successive Motion in Time and Place*, is essential to Matter; the Contrary of which is Notorious from its being Separable from it, and the Particles of Matter being capable of absolute Rest. 2. That the same sort of *Successive Motion*, which is the peculiar Property of Matter, belongs to what we call *Immaterial Substance*, which can never be made to appear, unless he could shew first, that it consists of Solid Parts.

Obj. 6. It is pleaded, that this Doctrine of the *Materialist* is countenanced by the Sacred Scriptures. Since it is said, that the living
Eccles. 9. 5. know that they shall die, but the Dead
Know not any thing, neither have they
any

any more a Reward, for the Memory of them is forgotten. Since the Psalmist declares, *That the Dead Praise not the Lord, nor any that go down into Silence.* *That Man's Breath goeth forth, he returneth to his Earth in that very Day His Thoughts perish.* And since Solomon asserts, that what befalleth the Sons of Men befalleth Beasts; even **ONE** Thing befalleth them: **AS** the one dieth, **SO** dieth the other; yea, they have **ALL ONE BREATH**, so that a Man hath **NO** Preeminence above a Beast: *That all go to ONE PLACE*; all are of the **DUST**, and all turn to Dust again.

Ans. In Answer to this, it will be sufficient to observe, 1. That when Solomon says, *the Dead KNOW NOT anything*, he speaks only in reference to Affairs and Occurrences in this World, of which the Dead are ignorant, as appears from the consideration of the Context, and from those Words of Job concerning the Dead, viz. *His Sons come to Honour and he knoweth it not, and they are brought Low, and he perceiveth it not of them.*

2. That the Psalmist by that Expression, *The Dead PRAISE NOT the Lord*, only means, that they cannot do so in the Land of the Living, as will be evident, if we compare it with *Psal. 88. 10.* where he speaks thus to God; *Wilt thou shew Wonders to the Dead? Shall the Dead ARISE, i. e. from their Graves, and Praise thee?* And with *Pf. 30. 9.* where David expresses himself much to the same purpose;

What

What profit, says he, is there in my Blood when I go down to the Pit? Shall the Dust praise thee? Shall it declare thy Truth? i. e. Shall our Bodies, which when dead, will be but Dust, be instrumental in praising Thee, or in declaring thy Faithfulness unto the Children of Men?

3. That when the Psalmist speaking of the time of a Man's Death, says, *In that Day His THOUGHTS perish*, he does not thereby intend that the Faculties of *Thinking* and *Understanding* are lost, but only that a period is then put to all his Pursuits here, that all his *Worldly Designs* are frustrated and made Abortive. And,

4. That a little Thought will satisfy any Unprejudic'd Person, that the Wise man in *Ecc. 3* only there informs us, that *Humane and Brute Bodies* are liable to the SAME Dissolution; that *One* dieth as certainly as the other, that they have all the SAME ANIMAL Life; All the like Sensations; that in respect of these a Man has No Pre-eminence above a Beast, whose Senses are often more Quick and Apprehensive. He shews that their Bodies all go to One Place; that as they were Originally made of the Dust, so to Dust they must return again.

When these Things are duly weighed, it will be manifest, that there is nothing in the Texts which have been on this occasion quoted, to prove either that Humane Soul is *Material*, or that it has no Separate Existence after the Body dies. *Phocylides's* Notion is most certainly true, that the * Soul is Immortal, and will eternally exist without Decay.

* Φυχή δ' αθάνατος ἔστι ἀνθρώπων ὧν δὴ πᾶσι τοῖς, Phocylid.

We

We have many Scriptures, which evince that the Soul is not only *Different* from the Body, but has a *Separate* Existence after Death. To this purpose is the Advice which our Blessed Saviour gave his Disciples, *viz. Fear not those which kill the Body, but are not able to kill the Soul.* And those his Words to the Thief on the Cross; *This Day shalt thou be with me in Paradise.* No less Conclusive in this Point, is that Passage of St. Paul in his Second Epistle to the Corinthians, where he says, *That whilst we are at Home in the Body, we are Absent from the Lord, and We are willing rather to be Absent from the Body and be present with the Lord.* And that in his Epistle to the Philippians, where he says, *I am in a strait betwixt two, having a Desire to Depart, and to be with Christ, which is far better.* Solomon also gives us as full a Testimony in this Case, as can be wish'd for, when he tells us, *that then, i. e. at Death, the Dust or Body, shall return to Earth as it was, and the Spirit to God who gave it.*

Now, because this last Text is cited from the same Book, wherein the *Materialist* pretends to find the *Main Proof* of his Hypothesis, He asserts, That Spirit here, is no more than a *Power* implanted in Matter, which returns to God again; just as an Honour, or the Power of a Commission, returns to the King again when the General is kill'd. But that this is an Impious perverting Sacred Writ, will appear from considering the other mention'd Scriptures: Besides, if Spirit in this

C

Place

Place signifies no more than such a Power of living, and returns to God as an Honour, or Commission to the Prince, when the Person dies to whom it was given; then it will follow, that after Death there is no difference between Man and Beast; for the Spirit of a Beast must, in this Sense, equally return to God who gave it; whereas Solomon makes a vast Difference, when he says, *Who knows the Spirit of a Man that goes upwards? Denoting its continued Existence, and the Spirit of a Beast that goes downwards to the Earth? Intimating the Period of its Being.*

Phocylides delivers his Opinion in these Points in a manner very Consistent to Divine Revelation, and very near the Sense of Solomon, when he says,

Ψυχὰὶ δὲ μέμνηται ἀρχαίαι ἐν οὐρανίοις,

Πνεῦμα γὰρ ἐστὶ θεῶν κελύεις ἐν τοῖσι καὶ αἰών.

Σῶμα δὲ ἐν γαίῃ ἔχουσιν, καὶ πάντες ἐκ αὐτῆς

Λυθροῖσι κέρις ἔσονται. Ἄλλε δ' ἀγα πνεῦμα δέδωκεται.

And Plato from several Reasons doth conclude, that the * Souls of the Dead must necessarily exist somewhere; from whence they will return again.

But to proceed;

As the WORKS OF CREATION, so the OPERATIONS OF PROVIDENCE do prove the Existence of God. These are either Extraordinary, or Ordinary.

* τίτις δ' οὐκ ἔχοντι αὐτὴν τελευτήσαντι τὴν ἐκείνου τὰς τῶν τελευτῶν ψυχὰς ἀναίτι, ὅθεν δὲ πάλιν γίνονται. Plato in Phaedon.

1. If

1. If we take a View of *Extraordinary Occurrences*, and upon serious consideration find them to be such as require Almighty Power and infinite Wisdom to contrive and bring them to pass, we must confess a Deity that Governs all.

And that there have been manifold Occurrences of this Nature, is evident from History *Divine and Humane*; there can be no reasonable Objection against having recourse to History in this Case; since that which is well attested, must be allowed a sufficient Proof of those Facts they relate, and of the Events which (they say) happen'd.

To go on then with our Argument: The Holy Scriptures do give us many Instances of remarkable Predictions, which were made long, nay, often some Ages before the Matters predicted came to pass. So that if we allow no more Authority to *these* Writings than to *Humane*, yet since the Events did exactly answer the Prophecies, it is a Demonstration of an Infinitely *Wise, Powerful, and Invisible* Being, who reveal'd these Things to the Prophets, and ordered and directed Second Causes to produce these, to us, *Contingent Effects*. Prophane Authors of the best Reputation, do likewise mention several Particulars of this kind.

But further, the many Miracles which on some Important Occasions have been wrought before multitudes of Witnesses, immediately upon some Words spoken, or Signs made, which had no Natural Tendency to produce any considerable Event, those Miracles are an undeniable Indication, that those Persons who are *said* to do them,

were assisted by a Power *infinitely Superior* to the Force and Efficacy of all Natural Causes. The unprejudic'd consideration of which will lead us to the Belief of a God.

Who can imagine that the mighty Wonders which Moses wrought in *Egypt* and the *Wilderness*, were *Natural Effects* of the Words he spoke, or of the Motion of his Rod? Who can suppose that the Voice of our Saviour or his Apostles without any other Natural Means, had a *Physical Agency* in opening the Eyes of the Blind, in making the Deaf to Hear, and the Dumb to Speak, in healing the Diseased, and in raising the Dead? There is no one so Absurd as to assert this. The Atheist therefore to evade the Conclusion he is so much afraid of, boldly denies the Facts, the Proof of which we may hint at in its proper Place.

2. But then Secondly, if we take Notice of the more *Ordinary* Events which happen in the World, we may observe many Displays of revenging Justice on Men notoriously Wicked. And how many Instances doth History, Civil as well as Sacred, afford us hereof? What became of *Caligula*, of *Claudius Caesar*, of *Sergius Galba*, of *Domitian*, and *Commodus*, and many others, Impious and Cruel? We might also consider the wasting Curse upon Persons and Families rais'd to Wealth and Greatness by Oppression and Fraud. The strange Discoveries of Murthers and other designed Villainies, Mischiefs contriv'd and perpetrated in Darkness. And with no less Reason might we insist on the remarkable Preservations, Supplies and Deliverances which have been given to the Pious and Godly: From which we may conclude, *That verily*

rily there is a Reward for the Righteous, verily there is a God that judgeth in the Earth. Whoso is Wise will observe these Things, and with Attention regard the Works of the Lord, and consider the Operations of his Hands, in which appear Wonderful Counsel, and Wisdom, and Power; a plain Token that Chance (a Name for just Nothing, but to denote our Ignorance) makes no Alteration in Humane Affairs: But a British Man knoweth not, neither doth the Fool understand this.

τὰ τῶν θεῶν
ἀνέλευστα
Marc. Anton.
Lib. 2. 611.

thought
Philosophy

This is so convincing a Topick that Horace ascrib'd to God the Changes which happen in the Conditions of Men.

*Valet ima summis
Mutare, & insignem astenuat Deus
Obscura promens.*

Lib. 1. Ode 34.

And thus the Psalmist says, But God he is Judge, he putteth down one and setteth up another.

Psal. 75. 7.

The Poet seems to have a Sense of Divine Providence when he said,

*Multa petentibus
Desunt multa. Bene est cui Deus obtulit
Parca, quod satis est, manu.*

Hor. Lib. 3. Ode 16.

Sophocles

Sophocles was no less sensible of the Influence of Providence, when he makes *Ulysses* to say, that all things are done under the Government and Direction of God.

Ἰσχυρὸς μὲν τὰν πάντων, θεοῦ τετραμμένου.

And when he brings in *Tæcæus*, affirming that he thought all things happened to Men by Divine Counsel, in these Lines.

lib. p. 104. Ἐγὼ μὲν ἐν τῇ ταῦτα καὶ τὰ πάντ' ἀπὸ
θεοῦ καὶ ἀπὸ θεοῦ τετραμμένου.

And when he relates this Advice of † *Oedipus*, viz. Not to neglect or disregard God, while at the same time they pretended to Worship him, but to think and consider that he beheld the Pious, and saw the Wicked, and that no Vicious Person ever escaped Divine Punishment. *Theophrastus* doth acknowledge, that the Supream Being, who is most Excellent and Mighty, Governs all Things, when he says,

Ζεῦ φίλε, θαυμάζω σε σὺ γὰρ πάντων ἀνθρώπων
τιμὴν αὐτὸς ἔχων, καὶ μεγάλῳ δύνει.

But to conclude this first General Head. From the clear Evidence, viz. of what we call the Works

† Καὶ μὴ ἡμεῖς ἡμεῖς, ἀλλὰ τοῖς θεοῖς,
Μοῖραν ποιεῖμεν μηδ' αὖτις ἐγὼ καὶ σὺ
ἐκείνῳ μὲν, αὐτοῖς δὲ τὸν δισσέῃ βεβήσας,
βλέπῃς ὅτι πρὸς τοῖς δουλοῖς. οὐ γὰρ δὲ τῷ
Μήνῳ γινώσκαι φησὶ ἀνθρώπου βεβήσας.

Sophocl. Oed. Colon. p. 506.

of *Creation* and *Providence*, proceeds that, General, may I not say Universal, Assent, which in all Countries is given to the Reality of God's Existence. That People of all Ages and Nations, of all Ranks and Qualities, the Learned and Polite, the High and the Mighty ones of the Earth, as well as the Ignorant and Barbarous part of Mankind should agree in the belief of a Supreme Being, who Made and Governs the whole Universe: Does not this plainly Manifest how almost unavoidable the Conviction is, which follows the Indications which God has given of his Power and Godhead; and demonstrate that the Notion of a Deity is no *Phantom* made by the Fears of the Ignorant, nor *Terriculum* contriv'd by Crafty Politicians to keep the Vulgar in Awe of their Authority?

2. God would have our People believe that the Scriptures of the *Old* and *New Testament* are the *Revelation of his Will, the Rule of our Faith and Manners.*

To this End therefore our Great *Apostle* inculcated the Divine Authority of those Sacred Writings. He informs the *Romans*, that those Books of the *Old Testament* which the Jews had in *Custody*, were the *Oracles of God*, Rom. 2. 2. and teaches *Timothy* that all Those Scriptures were *Divinely Inspir'd*. But 2 Tim. 3. 16. he did no less establish the Authority of the *New-Testament*, when he acquainted the *Corinthians*, that those Things which they, *i. e.* the *Apostles* did speak (and 1 Cor. 2. 13. consequently write) they did speak (and consequently write) them not in Words which

which Man's Wisdom teacheth, but which the Holy Ghost teacheth. And that for this Reason they were to be accounted Stewards of the Mysteries of God. i.e. of those Evangelical Revelations which God gave them.

My Reverend Brethren! I need not say, that as the Being of God is the Foundation of all Religion, so the Divine Revelation is the Basis of the Christian; I need not represent to you the Necessity of appearing in Defence of that Book, which only can guide us in the Path of Life; which only directs us to that Method by which we may obtain the remission of our many Sins, and reconciliation with our Offended God thro' a Mighty Redeemer; and which only gives us well-grounded Hopes of a Blessed Immortality, a joyful Resurrection, and after that, of a perfect and endless Felicity in the Fruition of our Glorious Creator. It is needless to tell you how much we are concern'd to justify *those Writings*, when we have so many Assurances that they came from God, and when they make known to Men what they must Believe and Practise, in order to escape the Dreadful Punishments they deserve, and secure that Happiness they ought to desire.

You cannot but be sensible, how low the Credit of the Scriptures is sunk with multitudes in this Age, and what numbers of Persons, who would be thought Wise, do deny their Divinity, and vigorously employ their Wits, fatally, alas! to themselves, to enervate the Awful Authority of God's Word, and to expose it as a Ridiculous Cheat and Imposture.

You

You know, that the strange *Growth* of *Deism* in these later Years, yields very Melancholy Apprehensions to the Serious Professors of Christianity. It is a lamentable and doleful Case, that the *Children* of Christians, Persons Baptiz'd, and so Dedicated to God, and admitted into his Church, should turn such vile Apostates as to deny the Lord who bought them, as to Crucifie to themselves the Son of God afresh, and put him to an open Shame. But as this is principally owing to their indulging their Lusts, their disliking the Conditions of the Gospel Covenant, and the strict Rules of Piety; is it not in some Measure owing also to our Negligence, who are the Shepherds of the Flock, the Teachers of Christ's Disciples? Has not the Devil and their Lusts had a worse influence on them, because they were not sufficiently instructed in the Authority of the Scriptures, and the Truth of the Christian Religion?

How necessary then, my Reverend Fathers and Brethren, is it for us in the Ministry, in these Times especially to declare to our People the Will of God concerning those Sacred Writings, to make 'em acquainted with those Arguments which prove THEM to be a Divine Revelation, and to help 'em so to understand the Scriptures as to be fortified against the Cavils of impious *Scepticks*. Doubtless a Divine Revelation deserves our highest Value and utmost Regard; for certainly, as *Phocylides* saith,

τῆς ὁ διανοίας σοφίας ἀπὸ τοῦ ἁγίου ἀετοῦ.

Inspir'd Reason, or the Reason of Inspir'd Wisdom is best.

D

May

May I now crave leave to hint what might be enlarg'd upon in demonstrating the Divine Original of the Scriptures. And here a few Premises well consider'd, will prepare the way for a more entire Conviction in this Point.

To this Purpose then let these Particulars be duly weigh'd,

1. That the Books of the Old and New Testament make up those Writings, which have been universally receiv'd in the Churches of Christ in all Ages, as the Sacred Canon, or Divine Rule of Faith and Manners.

2. That the Facts in those Writings said to be done, were certainly done.

3. That the Holy Penmen, asserted these Scriptures to be Divinely Inspir'd, or the Word of God. But,

1. That the Books of the Old and New Testament make up those Writings, which have been universally receiv'd in the Churches of Christ, in all Ages, as the Sacred Canon, or Divine Rule of Faith and Manners.

The great *Spanhem* * informs us, that in the Second, Third and Fourth Centuries Christians had the same Canon of Scriptures, except the *Apocrypha*, which is at this Day receiv'd and believ'd among us. And his Lordship, the Bishop of *Sarum* admirably proves the same by the Writers of the First Centuries, from which

* *Canonem Scripturarum eundem habuere quem & nos hodieque, resellit Apocryphis. — Sufficientiam Scripturarum, ad fidem, ad mores, ad dijudicandas Controversias, omnes hoc seculo agnovere, post Christum & Paulum.* *Spanhem. Hist. Eccl. c. 606. 705. 842. 849.*

† Bishop of *Sarum*'s Exposition of Article 39. p. 79, 80.

Time we have such a constant Succession of Testimonies as justly removes all occasion of Doubt. Besides, in the first Ages of the Church, the Books of the *New Testament* were read in all Christian Assemblies, the Canon of Scripture was then as publickly known as it is now. So that there could be no Mistake in this Matter: Both *Jews* and *Gentiles*, the Adversaries, as well as the Friends of the Blessed Jesus, knew that these Books contain'd the Doctrines and Precepts of the Christian Religion, and that in proving any Article, or deciding any Controversy, Christians had recourse to them.

As to the *Books of the Old Testament*, no more were ever own'd by the Jewish Church, than are acknowledg'd by us.

Upon the whole, we have all the Assurance imaginable that our Bibles are Genuine, and tho' there may be some variation in Readings, and some literal Errata in some Copies, yet none ever question'd their being Authentic.

2. The Facts in those Writings said to be done, were certainly done.

It is observable, that none of them in the earliest Ages of Christianity were ever question'd, at least none of them were ever disprov'd.

Some have endeavour'd to find Fault with the Sacred Chronology, and to prove Inconsistences and Contradictions in the Sacred * Accounts, with what Design is manifest, and with how

* *Bishop Stillingfleet's Letter to a Deist Dr. Edwards.*

2 *Vid. Dr. Calamy on the Inspiration of the Holy Scriptures.*

little Success is evident from the satisfactory Answers of very solid Divines.

But Scripture History, even that of the *New-Testament* was never controverted; no, not so much as in the Age, when the Books were first written; when the Falshood, if there had been any, might have been easily detected, and those Accounts contradicted. Nay, notwithstanding the most violent Efforts to suppress Christianity in its Rise, and to disparage this New but Holy Religion, the *Matters of Fact* related by the Apostles were not gain said by the most bitter Enemies of our dear Redeemer: Neither *Celsus*, nor *Porphyry*, nor *Julian*, those infamous and subtle Opposers of the Gospel, did ever attempt any thing of this Nature.

The Things which are related of Jesus Christ and his Apostles were not done in Private, but transacted before many Witnesses, Foes as well as Friends; nay, often in the Sight of Thousands. And therefore, if they had not been really done, or done otherwise than the History informs us, the Adversaries of this Dispensation easily could, and certainly would have discover'd the Falseness of those Relations.

Now, an impartial Consideration of these Things is sufficient to convince any reasonable Man of the Truth of this Second Proposition; therefore proceed we to the next Particular.

3dly. That the Holy Penmen asserted the Scriptures of the *Old* and *New Testament* to be Divinely Inspired, or the Word of God,

1. As to the *Old Testament*, St. Paul says positively, that it was given by the *Inspiration of God*; he calls those Books the *Oracles of God*. The Law in those Writings is call'd the *Law of the Lord*, the *Statutes of the Lord*; In reference to which the Almighty is said to establish a *Testimony in Jacob*, and to appoint a *Law in Israel*, which he commanded our Fathers that they should make them known to their Children; the obstinate Transgressing of which Laws is represented as *rebeling against the Words of God*. It deserves our Notice, that the Prophets us'd to begin their Discourses with a **THUS SAITH THE LORD**, or the **WORD OF THE LORD** came unto me Saying. 'Tis undeniable that the Prophets pretended to Divine Inspiration, and that God spake those Things to them, which they deliver'd to the People; and 'tis as certain that our *Blessed Saviour* and his *Apostles* quoted the *Old Testament* as the *Word of God*: Besides, in the *Epistle to the Hebrews*, we are told, that God at sundry times, and in divers manners spake unto the Fathers by the Prophets. St. Peter, also affirms, that in the *Old Time*, *Holy Men of God* spake as they were moved by the *Holy Ghost*.

2 Tim. 3. 16.

Rom. 3. 2.

Psal. 19.

Psal. 78. 5.

Psal. 107. 11.

Ezek. 12. 1.

Ezek. 13. 1.

Heb. 1. 1.

2 Pet. 1. 21.

2. Then, as to the *New Testament*, St. Paul informs us, as I have already observ'd, that the Doctrine of the Apostles was deliver'd not in Words

Words which Man's Wisdom teacheth,
 but which the Holy Ghost teacheth. The
 Doctrine of the Christian Religion is
 call'd the Word of God. And our
 great Apostle declares that the Gospel
 he preach'd, he received it not of Man,
 neither was he taught it, but by the
 REVELATION of Jesus Christ. To the
 Thessalonians he says, when ye received the WORD
 of God which ye heard of us, ye received it not as the
 WORD of Man, but as it is in TRUTH
 the WORD of God. To the Corinthi-
 ans he writes, if any Man think him-
 self to be a Prophet, or Spiritual, let him
 acknowledge that the things that I WRITE
 unto you are the COMMANDMENTS of the Lord:
 And acquaints them, that God had Revealed the
 Truths of the Gospel (which are
 call'd the hidden Wisdom, the Deep
 Things of God) to the Apostles by the
 Spirit.

I might mention several other Texts, but from
 these it appears that the Holy Penmen pretended
 to Divine Inspiration; and that the Sacred Scrip-
 tures are represented by them, as the Word of
 God.

Before I dismiss this Point, give me leave to
 make one Note on Inspiration, which is this. In
 reading the Scriptures we cannot but observe
 them to consist of different Matters; Either such
 as the Holy Penmen did know without Divine
 Revelation, of which kind are most Parts of the
 Sacred History: Or of such as they did not.

That

That to the *Former* of these an *Inspiration* of *Direction*, preserving them from all Error and Mistake, and directing them to mention all those Things, which God wou'd have left upon Record; seems at least to be Requisite and Imported in the recited Scriptures.

That to the *Latter* of these, which refers to Articles of Faith, the Discovery of Divine Truths, the Prophecies of Future Events, the Exhibition of Positive Precepts, the Explanation of Natural Duties, the Promulging Promises and Threatnings, as to these and such like Particulars, an *Inspiration* of *Suggestion* is necessary, and implied in the Texts quoted; whereby the Words and Expressions, as well as the Things signified, are communicated to the Inspir'd Persons, they in these Matters, *speaking not in Words which Man's Wisdom teacheth, but which the Holy Ghost teacheth.*

These Particulars being premis'd, the Divine Authority of the Scriptures will be evident; if it can be prov'd, that the Assertions or Intimations of the Holy Penmen concerning the Inspiration of them, *are True.* And that they are so, we may be fully satisfied from the following Considerations.

1. That many Miracles, Signs and Wonders were wrought, as an *Evidence* of the Divine Mission of Christ and his Apostles, and for *Confirmation* of what they Taught and Asserted in the Name of God.

2. That the Religion, which the Holy Scriptures establish, is the most Excellent.

3. That

3. That these Writings are remarkably fulfilled. But,

1. That many Miracles, Signs and Wonders were wrought as an *Evidence* of the Divine Mission of Christ and his Apostles; and for *Confirmation* of what they Taught and Asserted in the Name of God.

By MIRACLE strictly taken, I understand an extraordinary Operation of God, whereby some wonderful Effect manifest to our Senses, is produced without the Agency of Created Beings: And tho' a Miracle, thus explain'd, may follow upon a Word spoken, or a Sign used by Man, this is only the Order of the Operation, the Effect is immediately from Omnipotence.

SIGNS and WONDERS *signa & reser*, I look upon as Works of an Inferior Nature, which may be done by Intelligent Creatures extraordinarily assisted, or Commission'd by the Almighty.

But these Operations, however Men or Angels may be Instruments of doing them, are yet under the *Divine Influence* and *Direction*; and therefore, must effectually answer the end for which the Supream Rector orders or permits them.

Having thus explain'd my self, I wou'd lay down this *Postulatum*.

That whatever God bears Witness to, or gives his Testimony for, is undoubtedly True. Since it is inconsistent with his Holiness, and Veracity to attest what is not True; since it is impossible for the Almighty to Lye, or bear Witness to the Verity of what is False.

These

These Things being noted, I shall in a few Words show you,

1. That Miracles, Signs, and Wonders were wrought by our Blessed Saviour and the Holy Penmen.

2. That they were wrought to prove the Divine Mission of Christ and his Apostles, and to Confirm what they Taught and Asserted in the Name of God.

From the Consideration of which, the Truth of those Assertions and Intimations which we find in the Scriptures concerning their Divine Inspiration, will appear to be an unavoidable Consequence. But,

1. That many Miracles, Signs and Wonders were wrought by our Blessed Saviour and the Holy Penmen.

That I may presume on as little of your Time as possible, I will take the Thing for granted as to Signs and Wonders, and here only shew you, that Miracles in the strictest Sense of the Word, have been also wrought; this being sufficient to our Purpose.

And this will be manifest, from instancing some Particulars: As that our Saviour turned Water into Wine; John 2. He raised Jairus's Daughter from the Dead, Matt. 9. 24, 25. He Fed Four Thousand Men, Matt. 15. besides Women and Children, with but seven Loaves and a few little Fishes, and seven Baskets full were left. John 11. He raised Lazarus to Life after he had been dead four Days. Luke 7. 11, &c. He raised the Widow's Son to Life as the People were carry-

ing him to his Burial. He himself
 Acts 2. Rose again from the Dead. At Pen-
 recost, the Holy Ghost comes down
 upon the Apostles in the Appearance of Cloven
 Fiery Tongues, sitting upon each of them, and enabling
 them to speak the Languages of many Nations
 which they had never learned, and this in the
 hearing of Multitudes. The Holy
 Acts 8. 14, 15. Ghost is given by the Imposition of
 Acts 19. 6. the Hands of Peter and John, and by
 Acts 9. 40. the Imposition of the Hands of St.
 Paul. St. Peter raised Tabitha from
 the Dead. But not to mention any more, tho'
 very many other Instances are upon Record;
 Can any one deny these Wonderful Effects to be
 the immediate Products of Omnipotence? Surely
 no.

For let it be consider'd, if a Man, or an Angel
 can Raise the Dead, he may as easily make Men;
 if he can turn Water into Wine, he may as
 well create the Vine; And if he can do these
 Things, produce both, Vegetables and Animals,
 he may by the same Power form whole Worlds:
 If he can do all this, he must be Almighty, if Al-
 mighty, he must be God.

A little Thought will convince any Candid
 Examiner, that the Instances cited are proper
 Miracles. Now, since these Things were done,
 as appears from the Second Proposition premis'd,
 and since these Events could no way be effected
 by Created Beings, the first Thing propos'd is
 dispatch'd, viz. The shewing that true Miracles have
 been performed.

Before I proceed to the next Particular, I wou'd take notice, that 'tis unhappily said by a worthy Divine in Defence of the Cause we are maintaining. That, * "Whether an Extraordinary Interposition of some Power superior to Men, be the *immediate Interposition of God himself*, or of some Good or Evil Angel, can hardly be distinguish'd certainly, meerly by the *Work of MIRACLE itself*, except there be a plain *Creation of Something out of Nothing*, which as I have said, adds this Author, does not certainly appear to be in any of the *Miracles Recorded* in the Scripture.

Now the *Contrary* of this Notion is unquestionably true. We may distinguish an extraordinary or *immediate Interposition* of the Divine Power by the *Work itself*, tho' there be not a *Creation of Something out of Nothing*; as for Instance, The Formation of Humane and Brute Bodies is *not a Creation of Something out of Nothing*, but a certain *Modification of Matter Preexistent*; The turning Dust into Lice is the same, yet by these *Works themselves* we may discern the immediate Operation of the Divine Power; and tho' we cannot exactly know the utmost, which the various Orders of Angelick Beings are capable of accomplishing, yet we know in many Particulars what they cannot do; and when such Events happen, as we are assur'd exceed the Power of the most Exalted Creatures, we then

* Dr. Clark's *Discourse on the Truth and Certainty of the Christian Revelation*. p. 369.

know they must be the Operations of Omnipotence.

2. To prove, that the Miracles, Signs and Wonders, which were wrought by our Blessed Saviour and the Holy Penmen, were wrought as an Evidence of their Divine Mission, and for Confirmation of what they Taught and Asserted in the Name of God.

That this was the End and Design, that the Scripture Miracles and Wonders were performed for this Purpose, is abundantly manifest from the following Texts. In *John* 5. 36. Christ appeals to these Mighty Works as a Proof of his being sent of God. *I have (saith he) greater Witness than that of John, for the Works, which the Father hath given me to finish, the same Works that I do, bear Witness of me, that the Father hath SENT ME.* Again, in *John* 10. 24, 25. When the Jews came round about him, and said unto him, *How long dost thou make us so doubt? If thou be the Christ, tell us plainly.* Jesus answer'd them, *I told you, and ye believed not. The WORKS that I do in my Father's Name, they bear Witness of me.* And in *John* 15. 24. *If I had not done among them, the Works which none other Man did, they had not had Sin.*

This End of the Miracles, is pretty fully express'd in *John* 20. 30, 31. Where the Evangelist says, *Many other Signs truly did Jesus among his Disciples, which are not written in this Book, but these are written that ye might believe that Jesus is the CHRIST, the SON of God, and that believing ye might have Life in his Name.* And in *Acts* 2. 22. Where St. Peter speaks thus to the Jews, *Ye men of Israel hear these Words, Jesus of Nazareth, a Man*
Ap-

Approved of God by Miracles, and Wonders, and Signs, which God did by him, as Ye your selves also Know. And for this purpose did Christ rise from the Dead, that it might be manifest *that he was the Son and sent of God.* Rom. 1. 4.

And that the design of the Miracles and Wonders done by the Apostles, was likewise to prove their Mission, and confirm the Divinity of what they taught is certain, from the Promise of our Glorious Redeemer to his Disciples, and its accomplishment; An account whereof St Mark gives us in his 16th Chapter; *These Signs shall follow them that believe, In my Name, saith Christ, shall they cast out Devils, they shall speak with new Tongues, they shall take up Serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.* Mark 16. 17, 18. All which was exactly verified; for, *they went forth and preached every where,* v. 20. *the Lord Working with them, and Confirming the Word with Signs following.* And in Acts 14. 3. it is said of Paul and Barnabas, that *Long time abode they speaking boldly in the Lord, which gave Testimony unto the Word of his Grace, and granted Signs and Wonders to be done by their Hands.* What can be more full and convincing in the Matter before us, than those Words, Heb. 2. 4? *God also bearing Them Witness, both with Signs and Wonders, and divers Miracles, and Gifts of the Holy Ghost.*

And it well deserves the Consideration of every Person, that the Miracles and Wonders wrought for gaining Credit to the Christian Religion, were not a Few, but Multitudes; were not obscure and

and Doubtful, but Evident and Unquestionable; were not Private, but Publick, and before all sorts of People, Enemies as well as Friends; nor in one Place only, but in all Countries, into which the Primitive preachers of the Gospel went; and they were such as were never invalidated by greater contrary Miracles.

Now having prov'd, 1. That Miracles, Signs and Wonders were wrought by our Blessed Saviour and the Holy Pen-men. 2. That they were wrought for *this End*, to testify the Divine Mission of Christ and his Apostles, and to confirm what they taught in the Name of the Lord. The Consequence which inevitably follows here-upon is this, *That the Assertions of the Holy Pen-men concerning the Inspiration and Divine Authority of the Scriptures are True*, since Miracles are the ATTESTATION of God himself, which is an undeniable Indication of the strictest Verity, according to the *Pastulatum* before laid down.

I would beg leave here briefly to reply unto three Objections made against the Evidence, which the Miracles we have been discoursing on yield to the Truth of Christianity, and then I will conclude this Head. The First is made by the *Jews*, the latter two by the *Deists*.

Obj. 1. It was objected by the Jews, *That Christ wrought his Miracles by a Diabolical Art, by the Assistance of the Devil. This Fellow,*
 Matt. 12. 24. *say they, does not cast out Devils, but by Beelzebub the Prince of Devils.*

The

The Answer which the Blessed Jesus gives to this reproachful Censure, is very sufficient, wherein he shew'd that it was impossible their Charge should be true. 1. Because such a Practice would be the Ruin of Satan's Designs, and destructive to his Empire and Kingdom; Methods of which Tendency he always had Wit enough to avoid. *If Satan cast out Satan, he is divided against himself, how then shall his Kingdom stand?* Besides, were it in the Devil's Power, 'tis incredible he should do any mighty Works for the establishment of a Religion, which advanc'd the Honour and Glory of God, promoted the strictest Piety, detected and fore-warn'd Men to beware of his Devices, and importunately exhorted them to withstand his Temptations. 2. Because it must be a Power Superior to that of Satan to cast out Devils and drive them from their mischievous Operations: And may I add what has been already observ'd, That tho' Angelick Beings, Spirits Good or Evil, may with the Divine Permission, be capable of doing many Wonders, yet 'tis certain the abundance of the Works done by Christ and his Apostles, could be produced by *nothing less* than Omnipotence, which shews the Validity of the Testimony we are insisting on.

Obj. 2. It is said, that false Christs and false Prophets would arise, and *show great Signs and Wonders*. And that the coming of Anti-christ after the Working of Satan, is represented to be *with all Power, and Signs, and lying Wonders*. From whence

Matt. 24. 24.

2 Thess. 2. 9.

whence 'tis pleaded, that if Miracles are a convincing Evidence of the Truth of the Christian Doctrine, it must be also of the Truth of the Doctrine of the False Prophets; that if it be not a sufficient Evidence in this latter Case, it cannot be such in the former; or rather, it can be no Evidence in either Case.

Answ. In answer to this, I wou'd observe,
 1. That Signs and Wonders, Operations which only exceed the Power of Man, may be done by Angels Good or Bad. 2. That such Signs and Wonders *alone*, can never be a sufficient Proof of a Divine Mission, unless corroborated by such Circumstances as evince that they were order'd by the Almighty. 3. That Christianity has been attested by *Miracles*, which manifestly *surpass* the Power of any Created Being; as we have made to appear. 4. That *this* sort of Miracles was never wrought to give Credit to the Mission of a False Prophet, or to confirm his false Doctrine. 5. That therefore, tho' Signs and Wonders may, or have been wrought by false Christs or false Prophets, yet this does not in the least weaken our Evidence of the Truth of the Christian Religion; nor render it very difficult to distinguish the Authentick Revelation from one that is Forged; since the plain Indications of a *Superior*, nay an *Omnipotent Power* determines the Case, since we cannot avoid saying of Christ and his Apostles, *No Man could ever do those Miracles which they did, except God was with them*; and which can never be spoken of false Christs, or evil Spirits, since a Power superior to the Devil's is not exerted

exerted in their Wonders; for most certainly God will never aid such with his Omnipotence; it being inconsistent with his essential Veracity to give Credit to an Impostor by the immediate interposition of his Power.

Obj. 3. Thirdly, To invalidate the Evidence which the Miracles related in the Scriptures give of the Divine Mission of Christ and his Apostles, and of the Sacred Authority of that Revelation they publish'd, are urged the Miracles of *Apolonius Tyanæus*.

Ans. But how absurdly, may appear from the Consideration of what has been replied to the last Objection. We may here further take Notice, 1. That there is not that plain and *Full Testimony* of his Mighty Works, which we have for the Scripture Miracles and Wonders. 2. That supposing many extraordinary Operations were done by him, yet *No Miracles* in that strict Sense we have explain'd; nor yet, 3. Were those Operations done to *confirm* any Religion, nor to *prove* his being sent of God, with a *Revelation to Men*. Nor, 4. To prove the Christian Religion false. So that they have not the least appearance of an *Objection* to the Truth of Christianity, nor can with any Reason be urg'd against us.

It well deserves our sober Consideration, that the *Revelation* of the Old and New Testament *only* comes attested by Miracles; so that there is nothing Doubtful or Difficult in the Evidence which is given of its Divine Authority: And since no other Religion has the like Testimonials,

I think the most *Scrupulous* and *Sceptical* have no Reason to Question the *Christian*, which being approv'd and confirm'd by many *Wonderful Operations of Omnipotence*, we cannot avoid believing that it came from God.

I am sensible that I have and shall trespass upon your *Patience*, but I will do it as little as possible I might.

2. Prove the Truth of those *Assertions* and *Intimations* of the Holy *Pen-men*, concerning the *Inspiration of the Scriptures* from the *Excellency* of that *Religion* they Establish; by shewing, that 'tis impossible *Human Wit or Wisdom* should ever compose such a *System*; wherein there is nothing contrary to the *Principles* or *Duties* of *Natural Religion*; so far from it, that it contains the clearest *Explications* and the best *Improvement* of them. Wherein we have the brightest *Discovery* of the *Unity* of the *Divine Essence*, and of the *Perfection* of the *Divine Attributes*. Wherein we have the *only Account* of the *Rise* and *Cause* of that *Depravity* and *Viciousness* we cannot but observe in our selves, and discern in all others. Wherein the *Religion* taught is *exactly accommodated* to the lamentable *Condition* of *Guilty Men*; we being thereby directed to the *Only Method* of *Recovery* from our *sinful State*, and the *Miseries* which necessarily attend it; and by which *God's hatred* of *Sin*, and *Mercy* and *Compassion* to *wretched Sinners* are display'd, consistently with his *Holiness* and *Justice*: Wherein are the most proper *Topicks* to convince the *World* of *Sin*, *Righteousness* and *Judgment*; of the
 neces-

necessity of Repentance, Reformation and Godliness. Wherein the most desirable Salvation is offer'd, and the most affecting Motives propos'd, in order to obtain it. Wherein we are acquainted with the most *rational* and acceptable Way of Worshipping and Serving the Lord our Maker. Wherein we are in the best manner instructed in our Duty to God and Man, and have the most excellent *Rules* for the regulating our Passions, the subduing all the sinful Lusts of the Flesh, placing our Affections on the most Noble and Spiritual Objects, and for improving the Mind by the Study and Contemplation of Heavenly Things; as also for the *Government* and *Conduct* of Life. Wherein are propounded the best Arguments and Assistance to entire Obedience, and against all Temptations and Inticements to Impiety and Vice; enforc'd with the Promises of most valuable Rewards, and Threatnings of the most Tremendous Punishments and Torments. Wherein are the best Considerations to relieve, support and comfort us under all the Calamities and Adversities we may meet with. Wherein the Glory of the *One* only true God is most highly advanced, his Works and his Laws, his Providence and his Government are most clearly represented and justly commended and admired.

I may boldly put the Question, What *Religion* hath Statutes and Judgments so Righteous? And what *Nations* so considerable for Piety and Learning as those which are Christian? We know that Countries destitute of this Revelation, in Comparison are but Habitations of Barbarity and

Darkness. I have here a large Field before me, but I will not enter it.

If any Person impartially searches after the Truth, and will but soberly consider the *Excellency* of that Religion prescrib'd in the Scriptures, and that happy, that saving Knowledge which is brought to light by the Gospel, I may affirm, he will be convinced, that our *Bible* was given by the Inspiration of God.

Indeed, if those Writings had been the Compo-
sures of the Wisest, and most Learned Philosophers,
and were destitute of those *Peculiarities* which
no other Book can boast of; it might be some
obstacle to his Conviction. But since the admi-
rable Doctrines and precepts of Christianity were
first taught and writ by Men *Poor and Mean, Il-
literate and Obscure*, he must acknowledge that
the Deity gave the Revelation, which we have
receiv'd and do believe, admiring and praising
the manifold Wisdom of God, discover'd in this
Dispensation, for the saving lost Man by Christ
Jesus. God did not employ the *Wise*, nor the
Mighty, nor the *Noble*, in propagating
his Gospel, but chose the *Unlearned*
Apostles, (who were reputed as Fools)
so to confound the *Sage* and the *Prudent*, that they
should not be able to gainsay, or resist the *Wisdom with
which they spake*: And chose the weak things of the
World, made use of *Unarmed Fishermen* with-
out *Humane Force or Violence*, to confound the
things that are *Mighty*, and to break through all the
Opposition that *Kings and Princes* should make
against their Doctrine. Thus to render the *Di-
vine Power* more conspicuous, and to put it past
all

all Dispute, that this Religion of a Crucified Redeemer came from Heaven. But I must not enlarge on this:

3. I might evince the Verity of those Assertions of the Holy Pen-men about Inspiration, from the Fulfilling of the Scriptures.

From the completion of those *Prophecies*, the performing those *Promises*, the executing those *Threatnings*, which are therein Recorded. It is impossible that all Events and Occurrences should exactly answer some part or other of the Holy Writings, if Divine Providence did not regulate them thereunto: And 'tis as impossible for God to influence all Things to this End, to such a Wonderful Agreement as we observe between his Government and what we call his Word, if that Word, as the Sacred Writers pretend, was not given by his Inspiration: I say, it is as impossible for God thus to influence all Events, as 'tis impossible for him to Lye, or bear false Witness.

These, and many other Arguments, which I have not time to mention, might be insisted on in proof of the Divine Authority of the Scriptures against the Infidelity of the *Deists*, which we have much Reason to lament, as it is an evident Token of their Fatal Apostacy.

Behold, the Word of the Lord is to them Jer. 6. 10.
a Reproach, they have no Delight in it!

Lo! they have rejected the Word of the Jer. 8. 9.
Lord, and what Wisdom is in them?

My

My Reverend Brethren! we have truly but little hopes of the Conversion, or Return of these, who being Baptized and acquainted with the Gospel, have fallen away from *Christianity*, and renounc'd the *Covenant* which the Lord their God made with them, and despised the promised Sal-

vation; nay, the Apostle represents it *Heb. 6. 4, 5, 6.* as a Thing *Impossible* that they should be renewed again unto Repentance; For if they believe not *Moses* and the *Prophets*, and the *Apostles*, of whose Divine Mission God has given such ample and indisputable Evidence, neither would they be perswaded tho' one rose from the Dead: Such an Appearance they might think to be only a frightful *Phantom* existing in their own Brains, and form'd by their sickly Imaginations. But tho' their Case be doleful and Remediless, we have yet great Reason to expect, with the Blessing of the Almighty, and Cooperation of his Spirit, to give some Check to the spreading Poison of their Principles and Blasphemies, and to be a Means of establishing our People in the belief of God's Word, if we faithfully and duly instruct them in the *Authority*, the *Excellency*, and the *Usefulness* of the Scriptures.

But now to proceed;

3. God would have them believe the Doctrine of the ever Blessed and Glorious Trinity.

We know St. Paul believ'd and preach'd this prime Article of Reveal'd Religion; from Several Passages in his Epistles, some of which we may have occasion to mention under this Head; and his Example herein we are oblig'd to imitate.

Now,

Now, that this Doctrine is reveal'd in the Holy Scriptures, I shall with all possible Brevity evince, by shewing,

1. That the Scriptures reveal to us Three Names, viz. *Father, Son and Holy Ghost*, neither of which denotes any Finite, Created Person.

2. That the *Sacred Revelation* informs us, that the *Divine Essence* belongs to *Father, Son and Holy Ghost*.

3. That each of these is *Distinct* from the other.

To begin with the First of these,

1. That the Scriptures do reveal to us Three Names, viz. *Father, Son, and Holy Ghost*, neither of which can denote any Finite, Created Person.

There are two Texts which effectually clear this Point. 1. The first is that Form of Baptism Instituted by Christ, who *Mat. 28. 19.* Commands *this Religious Washing* to be performed in the Name of the Father, of the Son, and of the *Holy Ghost*. By NAME here, is meant either an Authority, in Virtue of which all Nations were to be Baptiz'd, or, that the Persons so Baptiz'd are dedicated to the Father, Son and Holy Ghost; And both these Senses make it certain, that neither of the Three recited Names can be the Title of any Created Person; since it can never be pretended, that an Authority deriv'd from such an Inferior Being, can establish a Law for the Christian World; And
since

since a Religious Dedication of our selves by a *Solemn Rite* to any Creature, is directly contrary to Divine Precepts, and the grossest *Piece of Idolatry*: Besides, whatever is the Import of Baptism in the Name of the *Father*, the same is the Import of it in the *Name of the Son and Holy Ghost*, and if this Sacred Rite implies the Divinity of the *Father* (for the Word *God* is not mention'd) it must also imply the Deity of the *Son*, and *Holy Spirit*.

2. The other Text, is the conclusion of the *Second Epistle to the Corinthians*, where
 2 Cor. 13. the Apostle prays, that the *Grace of*
 14. *the Lord Jesus Christ, the Love of*
God, i. e. the Father, and the Commu-
nion of the Holy Ghost, may be with them. The Blessings which *St. Paul* in this Place begs, are Divine Favour and Mercy, Love and Peace, a Spiritual Fellowship and Communion, Benefits necessary to our Happiness, but of such a Nature that no Created Being can bestow them. These he supplicates from the *Father, Son and Holy Spirit*, as the only Fountain of them; the consideration of which may satisfy us, that as here are Three distinct Names mention'd by the Apostle, so neither of them can belong to a *Finite Person*, from whom no such Advantages can be expected, or receiv'd.

But this will more fully appear from what may be said under the next Particular, therefore,

2. The *Sacred Revelation* informs us, that the *Divine Essence* belongs to the *Father, Son, and Holy Ghost*.

That

That the Divine Essence belongs to the Father none of the *Socinians* deny ; all therefore that is necessary now to be done, is to shew that the Divine Essence belongs to the Son and Holy Spirit. But,

1. That the Divine Essence belongs to the Son.

This is certain,

1. Because the Scriptures represent him as **JEHOVAH**, which appears from comparing *Joel* 2. 32. with *Rom.* 10. 13. where *St. Paul* interprets what the Prophet spoke of the most High God as meant of the Son.

2. Because they declare him to be *God over All, blessed for ever.* To obviate this Proof, 'tis said, that the Words should be rendred *God be blessed*; But this is a wresting the Scripture, and perverting the Apostle's Meaning ; since, wherever the Words are to be so Translated, *εὐλογητός* is put before God, and *θεός* has an Article prefix'd unto it ; but where *εὐλογητός* is put after *θεός* it always has the same Construction, that is given in this Passage. As for instance, *2 Cor.* 11. 31. *The God and Father of our Lord Jesus Christ : ὁ θεὸς εὐλογητός εἰς τὰς αἰῶνας who is blessed for evermore.* And *Rom.* 1. 25. *Who changed the Truth of God into a lye, and worshipped and served the Creature more than the Creator : ὁ θεὸς εὐλογητός εἰς τὰς αἰῶνας, who is blessed for ever.*

3. Because they assert Him to be *the True God. This is the TRUE GOD and Eternal Life*, says St. John, plainly meaning Christ, who is the immediate Antecedent to the Pronoun *It*, and as there is no Reason to refer it to one more remote, so the doing it, wou'd be Tautologous, which shews the Absurdity of such a Reference.

4. Because they affirm Him to be *the Creator of all Things*; this is unquestionably evident from the Words of St. John in the first Chapter of his Gospel, where he says, *that in the Beginning was the Word, and the Word was with God, and the Word was God. ALL THINGS were made BY HIM, and without him was not any thing made that was made. And the Word was made Flesh.* From which Expressions, we may observe, 1. That Christ the *Logos* existed before his Incarnation. 2. That his Preexistence was Eternal, since it was in the Beginning, that is, before Creation or Time, before all Things that were made. 3. That this *Logos* was Uncreated, since without him was not any thing made that was made, and since he did not make himself. 4. That He was the CREATOR of all Things, BY HIM ALL Things were made; consequently, the Heavens and the Earth, the Sun, Moon, and Stars, and all Creatures that have Life; for the Words of the Evangelist are Absolute, and all Exceptions are excluded, since without the *Logos* was not any thing made

made that was made, and therefore if the material World was made, it was made by him. This Interpretation is corroborated by the Apostle in his Epistle to the Hebrews, Heb. 1. 2, 3. where he expressly says, that the Worlds were made by Him, and that he upholds all Things by the Word of his Power.

The Socinians here, can with no Pretence of Reason Translate τὰς αἰῶνας the Ages, referring it to the Times of the Gospel Dispensation, because οἱ αἰῶνες the Plural absolutely put, does never in the New Testament signify the Evangelical State; and because the Apostle in this Epistle, uses the same Phrase to express the Sense our Expositors take it in, as Heb. 11. 3. By Faith, saith he, we understand τὰς αἰῶνας that the Worlds were made by the Word of God. Nor can they justly construe δι' ἃ, propter quem, for whom, since the Preposition is not put here with an Accusative but the Genitive Case. Thus ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ that the World might be saved BY Him. So, to one is given διὰ τοῦ πνεύματος by the Spirit the Word of Wisdom. So δι' ἃ, by whom we have received Grace and Apostleship.

John 3. 17.

1 Cor. 12. 8.

Rom. 1. 5.

But this Observation of Christ's being the Creator of all Things, is confirm'd by St. Paul, who in his Epistle to the Colossians asserts, That by HIM all things were Created, that are in Heaven, and that are in Earth, Visible and Invisible; that all things were made by him and for him; that he is before all things, and by him all things consist. To evade the Conclusion which

Colos. 1. 16, 17.

naturally follows these Premises, the Socinians say, that only the *Renovation* of all Things under the Gospel State, and the *Reformation* of Mankind is here ascrib'd to Christ: But such a Renovation, such a Moral Change among Men, can never with any *Propriety of Speech* be call'd a *Creation of all things that are in Heaven, and that are in Earth, Visible and Invisible, whether they be Thrones, or Dominions, or Principalities, or Powers*; The very Expressions, as they shew that 'tis impossible the Sense of the *Unitarians* should be the true Meaning, so they manifest that the *Old or First Creation*, the making the *Material Heavens and Earth, the Visible Parts of Both, and the Invisible Hosts of Angels* is here intended and attributed to our Blessed Saviour. Therefore He is God; if he is the Creator, the Divine Essence certainly belongs to him, and accordingly St. John doth not only say that the *Logos* was *with God, but was God*. It is in vain for any to plead that he was so only by Office, when the Evangelist assures us, that he is the *Maker* of all Things in as full and significant Terms as *Moses* informs us in the beginning of *Genesis*, that God made the Heavens and the Earth; He is God as *Creator*, which may sufficiently convince us of his Deity.

What unprejudiced Enquirer can doubt in this Case, when we are certified, *that he*
 Heb. 1. 10. *laid the Foundations of the Earth, and*
that the Heavens are the Work of his
Hands. Besides, as a worthy * Divine observes,

* Dr. Whitby's Annotations on John 1.

the Socinians cannot shew, that any thing in the Scriptures is absolutely, and in the Singular Number call'd God, for any other Reason, than that the Divine Nature belongs unto it.

5. Because he is in the FORM of God, for St. Paul in his Epistle to the Philippians writing concerning Christ, says, *Who being in the Form of God, thought it no Robbery to be Equal with God, but made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Men.* From which Words we may infer, 1. That Christ had an Existence Antecedent to his Incarnation, for he was in the Form of God before he was in the Form of a Servant. 2. That this Existence being in the Form of God, He consequently *must be God*; For as his being really a Servant ministring unto Men is express'd by his Being in the Form of a Servant, so his being in the Form of God must import his being truly God. I do not insist on the Words, *he thought it no Robbery to be Equal with God*, for suppose they were Translated as some wou'd read them, That he *did not covet to appear as God*; This doth not abate the Force of the Argument, the Text then may be paraphras'd thus; *Who being God, did not then covet to appear as God, but condescended to Veil the Glory of his Deity, and made himself of no Reputation, but became a Servant, being made in the Likeness of Men.*

There

There are many other Arguments, which might be brought to evince this Grand Truth. As that Religious Worship must be given only to the most High God, as appears from *Deut. 6. 13. Matt. 4. 10.* And yet by *Positive Commands* we are obliged to pay it to *Jesus* the Son of God, as is evident from *John 5. 23. Col. 3. 24.* and many other Places; from whence it will follow that the Divine Essence belongs to the Son, which only can free us from the guilt of Idolatry, in performing Religious Adorations to him. Those Texts also are pertinent Proofs of the Deity of Christ, where the *Blood of Jesus* is called the *Blood of God*. Where God is said to lay down his Life for us. Where Christ is said to Pardon Sin, to confer Grace, and give Eternal Life. But I will not enlarge on these things, since it is certain from what has been deliver'd, that the Divine Essence belongs to the Son.

Let me here observe, that the great Mistake of the *Socinians* (whether wilful or no, I do not determine) is arguing from what is said of his Humanity and in respect of his Office against his Deity; whereas, they might as well Reason from what the Scriptures say of his Deity, and the Attributes thereof, his Eternity, Omnipotence, and Omniscience against the Existence of his Humane Nature. But to go on.

2. The Divine Essence belongs to the *Holy Ghost*, as well as to the Father and the Son.

This

This must be granted, it by *Holy Ghost* so frequently mention'd in the Sacred Scriptures, we are to understand *neither Divine Power, Gifts and Operations only*, nor a *Created Spirit*. The *Former* of which is asserted by some of the Adversaries of the *Trinity*, and the *Latter* by others.

1. But it may satisfy us, that the *First* of these *Notions* is False, if we consider, that our Blessed Saviour calls this *Holy Spirit another Comforter*, and tells his Disciples, that He shall

abide with them; that He shall con- John 14. 16, 26.

vince the World of Sin, of Righteous- John 16. 8, 13.

ness and of Judgment; that He shall bring all things to their Remembrance, and shall shew them things to come. John 15. 26.

That He should Testify and bear Witness of him. We read also that Acts 13. 2.

the *Holy Ghost* spake to the Prophets and Teachers at Antioch, to separate Barnabas and Saul for the Work whereunto he had called them.

That the *Holy Ghost* makes Ministers the Overseers of Christ's Flock. Acts 20. 28.

That He confers Wisdom and Knowledge and the Gifts of Healing, and working Miracles, and of Prophecy, and of Discerning Spirits, and of divers kinds of Tongues, and the Interpretation of Tongues, that All these worketh that 1 Cor. 12. 8, 9, 10, 11.

One and self-same Spirit, dividing to every one severally as He Will.

Now

Now all this plainly shews, that by *Holy Spirit* we are to understand not only the *Divine Power* and *Efficacy*, *Divine Gifts* and *Operations*, but the *Exerter* of that mighty Power, the *Donor* of these Gifts, who has a Will to direct the Distribution of them. That the *Holy Spirit* is not the *Divine Efficacy* or *Power*, but the *Fountain* of it, is evident from *Acts* 1. 8. where *St. Luke* relates this Saying of *Christ* to his *Disciples*, *But ye shall receive Power after that the Holy Ghost is come upon you*; which according to the *Socinian Hypothesis*, means only, *Ye shall receive Power after that Power is come upon you*; the *Absurdity* of which needs nothing to expose it.

2. But then the *Conceit* of this *Holy Spirit's* being the *Highest of the Angelick Order*, and no more than a *Creature*, is equally groundless.

When we certainly know, that no *Created Being* can possibly bestow the *Power* of working *Miracles*, and those extraordinary Gifts, which the *Apostles* and *Primitive Christians* were endow'd with; nor any more Sanctify our Natures, and create us a-new in *Christ Jesus* unto Good Works, than form the *Heav'ns* and the *Earth*, nor can raise the *Dead* any more than create *Man*, and give him his first *Life* and Existence; yet these, and many other *Operations of Omnipotence* have been and will be done by the *Holy Ghost*, who is the *αἰώνιον ἅγιον*, the *eternal Spirit*: And who knows the deep things of *God*, as the Spirit

Spirit of a Man knows his most secret Thoughts and Designs. All which must convince an Un-bias'd Person, that the *Divine Essence* belongs to the *Holy Ghost*, who therefore is the most High God.

Having now proved that the Divine Essence belongs to Father, Son, and Holy Ghost, we shall in the next place shew,

3. That *Each* of these is *Distinct* from the other.

So that the Father is *neither* the Son, nor the Holy Spirit; the Son is *neither* the Father, nor the Holy Spirit; the Holy Spirit is *neither* the Father nor the Son.

St. John says, that there are three that ^{1 John, 5. 7.} bear Record in Heav'n, the Father, the Word, and the Holy Ghost; and these Three are One, Which is a plain Assertion of the *Trinity*, and manifestly *distinguishes* each from the other, since otherwise there could not be this *threefold Witness*. And no less intimates the *Unity* of the Divine Essence.

Obj. It is alledg'd that this Verse is no part of *Canonical Scripture*, because in some Copies it is not to be found, and because many of the *Fathers* never made use of it in their Disputes with the *Arians*.

Answ. In Answer to this, it may be replied, That it hath by several Authors been prov'd *Authentick*: And I may say, that there is more Reason

son to believe it an *Omission* in those Copies which have not this Text, than an *Interpolation* in those which have it, especially since the Doctrine these Words contain, is clearly *revealed* in many other Places. As for the Silence of the Fathers, if that be a good Argument, many other Texts for the same Reason must be expunged our Testaments.

That Father, Son, and Holy Ghost, are Distinct each from the other, is generally granted; so that I need not say much upon it. But this Truth will appear from the Consideration of these two following Particulars, which I shall only name,

1. That the Scriptures always *speak of them as Distinct* each from the other. Of the Father as *begetting*; of the Son as *begotten*; of the Holy Spirit as *proceeding* from the Father and the Son.

2. That certain *Operations* and *Peculiarities*, which among Created Intelligent Beings are call'd *Personal*, are assign'd to each of these as *Distinct*.

Whence we may learn the Reason, why we call this TRINITY which God has Reveal'd to us, a TRINITY of PERSONS; not that we use the Word *Person* in its strict Sense, for *suppositum Intelligens*, a distinct Intelligent Substance, which wou'd run us into *Tritheism*, and contradict the Unity of the Divine Essence, but *ἀνθρωποπαδῶς*, and suitable to the Capacity of our Apprehension; this being, tho' not a *Scripture Term*, yet the *fittest* to express the Distinction.

We

We don't pretend to explain how Father, Son, and Holy Ghost are *Distinct* as Three, nor how *United* as One, the *Modus* hereof is not Reveal'd, and consequently Inexplicable. And by endeavouring to *illustrate* and *explain* this Doctrine, we run our selves into strange *Labyrinths*, prejudice the Cause of *Christianity*, and give the *Socinians* great Advantage in their Disputes against the Truth.

There are two Things objected to us, which I would in a Word Animadvert upon.

Obj. 1. It is said, that the Doctrine of the Trinity is a *Contradiction*, and therefore no part of Divine Revelation.

Answ. In Answer to this, 'twill be sufficient to deny the *Antecedent*, which is manifestly False, since the Scriptures *do not* teach us, that they are One in the *same Sense* they are Three; nor Three in the *same Sense* that they are One.

Obj. 2. It is argued, that Father, Son, and Holy Spirit, are either three distinct *Substances*, or three distinct *Modes* and *Properties*: If only three distinct *Modes* and *Properties*, then *no Trinity of Persons*: If three distinct *Substances*, then three distinct *Gods*, which is Impossible, and directly contrary to the Scriptures.

Answ. To this I would Reply, That Father, Son, and Holy Spirit, are neither *Substances*, nor *Properties*; for these Terms properly speaking, belong only to Created Beings, where we know there must be a *Substratum* to support those Qua-

lities, which we call the Properties of such Substances; But the Divine Nature is not thus *Compounded*, and the Terms we make use of in the description of Finite Beings can never without a great *Catachresis*, be applied to God.

It is an Error to infer a Conclusion from Premises, the Terms whereof are used in an *Improper Sense*, as if they were us'd in their most *Natural Meaning*. Yet this is the Method of Reasoning among our *Sotinians*, and the *Nature* of the Argument now urged against us.

As for the Three in the Trinity, they are *more* than we usually understand by *Modes* and *Properties*, but yet not *Distinct* nor *Real Substances*.

For my part, I believe there is a God, and that the Scriptures are the Revelation of his Will. This Doctrine of the Trinity I find is part of the Sacred Revelation; and therefore, it having a Divine Testimony, which I am sure can never deceive me, I readily embrace it, tho' I cannot comprehend it. If I understood these Things, my Opinion wou'd be *Knowledge* and not Faith, which is an Assent to the Truth of a Thing upon the Credit of him that relates it.

4. God wou'd have our People believe that *Method of Salvation* which he has reveal'd and establish'd. Which Method consists of several Particulars, some whereof I beg leave to mention: As the *Incarnation* of his only Begotten Son, who Incarnate, God-man, is the True, the Promised *Messiah*. As that this Blessed Jesus condescended to a State of Humiliation; that by his *Perfect* and *Meritorious Obedience*, and the *Sacrifice*

fixe of himself on the Cross, He satisfied Divine Justice, and purchas'd Eternal Redemption. That as he Died, so he Rose again from the Dead, for our Justification, and ascended into Heaven, there to intercede for us.

That he will in the *last Day* come to judge the World in Righteousness, and *Own* and *Reward* his Faithful Disciples as well as Condemn to everlasting Torments the Unbelieving and Impenitent.

That the *Holy Spirit*, the Third Person in the ever Glorious Trinity, is appointed to convince the World of Sin, of Righteousness and Judgment, to Renew and Sanctify our Natures, to Direct and Assist, Comfort and Support us thro' the various Difficulties of the Christian Course. That the Operations and Influence of this Holy Ghost enabling us to *Repent*, *Believe* and *Obeey* the Gospel, is the *Way* whereby we become Partakers of the Benefits and Felicity procur'd for us.

That therefore *Repentance*, *Faith* and *Persevering Obedience* are necessary on our Parts.

We must unfeignedly *Repent* of all our Transgressions, we must Mourn for, and sadly bewail the Depravity of our Natures, and the Errors of our Lives; we must Confess and Forsake our Sins in order to obtain Mercy.

And we must *Believe* in the Lord Jesus, which implies a full Perswasion of the Truth of all Things reveal'd concerning Him; A serious and hearty receiving him as our Prophet, Priest and King, for as such he is propos'd to us. We must

must therefore learn of him as our *Teacher*, apply to him as the only sufficient *Priest* and Advocate, who only can make our Peace with the offended Majesty of Heaven, and save us from the Strokes of Justice, and deliver us from Eternal Misery. And we must be subject to him as our *Sovereign Lord*. We must *depend* upon his Righteousness, Sacrifice and Death as the *only procuring* and *Meritorious Cause* of our Salvation and Happiness; knowing that we only can *have Redemption thro' his Blood, the Forgiveness of our Sins according to the Riches of his Grace*. And then, as we must do this, so we must yield a *Persevering Obedience* to all the Precepts of the Law and Gospel. This is the genuine Fruit, and the necessary Effect of that Faith which is Saving.

Now all these Things we must instruct our People in, and with the greatest Earnestness press them to comply with, and perform these *Conditions* of the Christian Covenant. And we must teach them the Nature, the Extent, the Necessity of Internal Holiness, and External Piety; represent to them the Excellency of a Godly Life, the Glorious Rewards which are promis'd to it, and the doleful Punishments which will be inflicted, the Wrath and Vengeance that will at last be reveal'd from Heaven against all the Unrighteousness and Ungodliness of Men. But,

II. Come we to the *Agenda*, to Consider those *Practical Matters* in which God wou'd have our People Instructed. And,

1. They

i. They are the Duties incumbent on us towards God himself.

We must teach them to Love the Lord with all their Heart, and with all their Soul, and with all their Might; to Reverence and Adore him, to Fear his Great and Holy Name; frequently and with Delight to Meditate and Contemplate the Perfections of his Nature, the Glories of his Creation, the Beauties of his Providence, and the Grace of Redemption? To trust in him for ever, knowing that in the Lord Jehovah is everlasting Strength. To depend upon him and submit unto him; To observe his Statutes, obey his Precepts and improve his Ordinances; To Pray unto him for all they want, and Praise him for all the Benefits they receive; To Worship and Serve him with the greatest Sincerity, and according to his own Appointments in Publick, Private and Secret. We must instruct them in the Observation of the Sabbath and Sacraments; and with the greatest Seriousness shew them the horrid Nature and dismal Consequences of *Atheism* and *Infidelity*, of *Superstition* and *Idolatry*, of *Irreverence* and *Prophaneness*: In this manner instructing them to Fear and Honour God, which has a Wonderful Influence on a Man's Life and Conversation. The Poet was sensible of this when he said

Κόρε, θεὸς σὶδ' ἔχ' δαίμονι. τῷτο γὰρ ἀνδρα

ἔειπεν μὴδ' ἰδεῖν μὴτε λέγειν ἀσεβῆ.

It keeps Men from speaking and doing that which is Vicious.

2. They

2. They are Duties which more immediately relate to *Our selves*, and to those *with whom* we are any ways concerned.

And here we must instruct our People in all the Rules of Sobriety, Temperance, and Chastity; of Justice and Mercy, of Gentleness and Meekness, of Kindness and Beneficence.

We must recommend to them the Succouring and Relieving the Poor and Distressed; the comforting the Afflicted; the protecting and defending the Innocent; and a patient bearing, and hearty forgiving Injuries, returning Good for Evil.

We must set before them the Sin and Mischiefs of Anger and Hatred, of Envy and Malice, of Wrath and Revenge, of distracting Cares and excessive Passions, of Luxury and Intemperance, of Discord and Contention.

We must press them to Chastity in Heart, Speech, and Behaviour, representing the fatal Issues of Debauched Practices; of Fornication and Adultery, of Rape and Incest; and shew them the necessity of mortifying all sinful Lusts, and watching against all unclean Thoughts, Words, and Actions.

We must perswade them strictly to regard Justice and Equity in all their Dealings, and carefully to avoid every thing inconsistent with Honesty and Right; and declare unto them the sinfulness of Theft and Robbery, of Fraud and Deceit, of Oppression and Extortion.

We must teach them to be tender of their Neighbours Reputation and good Name, exactly to observe the Rules of Truth when they speak of others, or are called to bear Witness in any Affair. And we must acquaint them with the Danger and dreadful Punishments of those common Vices of Lying and Slandering, of Backbiting and Tale-bearing, of Evil-speaking, and Defaming others, of suborning false Witnesses, and perverting Justice. We must inform them of the Duty of being contented in that Condition, and with those Circumstances whereinto Divine Providence puts them, and of subduing all Covetous Desires of any thing that is another's.

In short, we must teach them to follow Peace with all Men, and to do unto others as they would be done unto: We must teach them to do Justice, to love Mercy, and to walk Humbly with God. It was the Advice of that Excellent Prince * *Marcus Antoninus*, to Love Mankind, and to Obey God, the Epitome of our Duty.

We must faithfully instruct them in all those Relative Duties, which God has required of Husbands or Wives, of Parents or Children, of Masters or Servants, of Ministers or People, of Magistrates or Subjects.

But I have not Time, neither is it requisite that I should descend to Particulars, only I must beg leave on this Publick Occasion, to speak somewhat of our constant Submission and Obedience

* ΦΙΛΗΣΤΕΝ ΤΟ ΑΝΘΡΩΠΙΝΟΝ ΓΕΝΟΣ. ΚΑΤΕΛΕΙΘΗΣΑΝ ΔΕΥ. Marc. Anton.
Lib. 3.

to our Rulers in all *Lawful Things*; since we who are unhappily excluded the *Establish'd Church*, are represented as *filthy Dreamers that despise Dominion*, and *speak evil of Dignities*; as * *Occasional Loyalists*; a *People of Republican Notions*, that hold *Dangerous Tenets*, destructive of the *Civil Government*: That our *Schools* are *Seminaries*, wherein *Atheism*, *Deism*, *Tritheism*, *Socinianism*, with all the *Hellish Principles of Fanaticism*, *Regicide* and *Anarchy* are openly profess'd and taught, to corrupt and debauch the *Youth of the Nation*.

May I not use the *Words of the Poet*;

Theogn.
Sentent.

Ἀιδῶς μὴ δ' ὀλῶλεν, ἀναιδὲς δ' οὐ βέβηκε
Νικήσασα δίκῃ γυνὴ καὶ πᾶσαν ἔχει.

A *Character more Unjust*, a *Charge more False* than this, can never be devis'd; but thus the wicked *Jews* full of *Malice*, traduc'd the blessed *Jesus* and his peaceable *Disciples* as *Enemies* to the *Government*; and tho' the *Primitive Christians* were taught and did practise all the *Duties of Loyalty*, yet they were reproach'd as *Men that turn'd the World upside down*. It must not Surprize us then to meet with such *Treatment*,
Matt. 10. 25. for if they call the *Master of the House Beelzebub*, how much more shall they call them of his *Household*.

We must not, we wou'd not render † *reviling for Reviling*, nor *recompence Evil for Evil*, nor

* Dr. Sacheverell's Sermon on Nov. 5. and in several Modern Ad-dress-s.

† ἰδιον ἀνθρώπου οἶκον καὶ τὰς παλαίους. Marc. Anton. Lib. 7.

hate those that would Persecute us; But commit our Cause to that God who judgeth Righteously, who has said, *Vengeance is mine, and I will repay*; that a false Witness shall not be unpunished; that he who speaketh Lyes, shall not escape: that he hateth a False Witness that speaketh Lyes, and him that soweth Discord among Brethren.

Rom. 12. 17.
Prov. 19. 5.
Prov. 6. 19.

But surely We may and ought to assert and maintain our own Innocence.

How can we be accused of *Despising Dominion*, when we have in all the printed Confessions of our Faith declar'd, That we believe God has Ordain'd Civil Magistrates under him to be over the People; That Magistracy is his Ordinance; That our Governors are the *Ministers of God*. That they are arm'd with the Power of the Sword, for the Defence and Encouragement of those who are Good, and for the Punishment of Evil doers. That 'tis the People's Duty to pray for them, to honour their Persons, to pay them Tribute, to Obey their Lawful Commands, and to be Subject to their Authority for Conscience sake. Nay, that *Infidelity* or Difference in Religion, doth not make Void the Magistrates Just and Legal Authority, nor free the Subjects from their due Obedience to him.

P. 81.

Or how can we be Charged with *Antimonarchical Notions*, when tho' we see no reason to think any Particular Form of Civil Government Divine-ly Instituted for all Nations; yet prize our *British*

(which

(which is a Limited) *Monarchy*, as the best Constitution in the World; and would by no Means have it chang'd to a Republick. When we have always Joyn'd in the Defence of it, and Contributed our best Services for its Re-settlement, with the Restoration of King *Charles the Second*: When we never by word or Writing express'd any dislike of it, or desire of having it altered to a Common-wealth?

With what Face can any call us Rebels, when those times, wherein our Fore-fathers oppos'd either the Counsels or Armies of their Prince, they associated with their Brethren of the Church of *England*, for obtaining a Redress of Insupportable Grievances, and Regulating those things, which wou'd have overturn'd the Foundations of Government, and destroy'd the Happiness of Publick Society?

And how can we be term'd *Regicides*, when our *Fore-fathers Printed their *Protestations* against the Murther of King *Charles*, and always detested and oppos'd the *King-killing Principles*; and when we with just Indignation abhor them.

With what Justice can any represent us as *Turbulent Fellows*, and *Movers* of Sedition among the People, when we teach all under our Care, as to *Fear God*, so to *Honour the Queen*. And to be subject to the *Higher Powers*, because there is no Legal Power, but of God's Appointment, because the Powers which be, are Ordain'd of God. And therefore, that whosoever resisteth such, Acting ac-

* *vid.* the *Vindication* Printed, 1648. Subscrib'd by 58 Ministers.

according to the Divine Will, and the Laws of the Kingdom, resisteth the Ordinance of God, and for so doing, shall receive to themselves Damnation; since such Rulers are not a Terror to Good Works, but to Evil. When we teach them to submit to the Queen as Supream, and unto Inferiour Governours as unto them that are sent by the Lord, for the Punishment of evil doers, and for the Praise of them that do well. 1 Pet. 2. 13. 14. 15. It being the Will of God that with well-doing, they put to silence the Ignorance of Foolish Men.

When we teach them to be Subject, not only for fear of Punishment, but from a Conscience of their Duty. Rom. 13. 5. And often put them in Mind to be Subject to Principalities and Powers, to Obey Magistrates, to be ready to every Good Work, to speak Evil of No Man, to be Ne Bravlers, but Gentle, shewing all Meekness to all Men. Titus 3. 1. 2. When we instruct them, that first of all Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men, more especially for Kings, and for all in Authority under them, that we may lead a Quiet and Peaceable Life in all Godliness and Honesty, and teach them to render unto all their due's, Tribute Rom. 13. 7. 8. 9. to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour, to owe no Man any thing, but to Love one another?

And how can any Charge us with Schism, when our Separation is not Causeless, but Forced upon us; when the Gates of the Church are shut against us, and such Terms of Communion impos'd, as according to the most Impartial Judgment we can make

make of them, we cannot Conform thereunto without Offence to God, and Injury to our own Souls.

We sincerely thank our Governours, and Praise our Good God, who put it into their Hearts to consider our sad Circumstances, and to give and continue to us the *Liberty of* Worshipping and Serving the Almighty in that way we know is most agreeable to his Will, and most Conducive to our own Salvation.

It is not from *Humour* and *Faction* that our People form themselves into *Separate Communities* and undertake the *Extraordinary Charge* of Maintaining a *Separate Ministry*. And 'tis not for *Lucre* of the *Salaries* which they allow us, which indeed are not, and cannot be Great; or to promote *Division*, that we Minister in Sacred things unto them. We are not Dissenters out of *Choice* but *Necessity*. God knows, that we unfeignedly desire Union and Communion with our Brethren of the Establish'd Church: And what mighty Things to do we expect in Order to such a Happy Coalition? Why only, that no other Terms of Communion be made, than Christ has made the Terms of Salvation; That we may not be oblig'd to use those *Ceremonies* which we judge *Contrary* to Divine Precepts, and which being omitted, wou'd not at all infringe the Order or Decency of Religious Worship, nor Prejudice the Christians Edification; That a *Spiritual Discipline* may be reviv'd, and the *Corruptions of the Present* laid aside: That Pastors may have the Liberty of Administring the Word, Sacraments and Discipline in their *Several* Cares,

Cares, in that Manner, which the Authority of Christ has made *their Duty*: And that the People may enjoy all Divine Ordinances in their *Native Purity and Simplicity*.

And where's the Unreasonableness of all this? If we desir'd any thing, our Superiors could not admit of, without Violation of the Law of God, or Dishonour to the Establish'd Church, we might be justly blam'd; but since nothing of this can be said, our Separation will be very *Excusable*, while our Reasonable Requests may not be granted, nor, the *Door of the Church* open'd to us.

But the Charge of SCHISM upon us, is *more Unjust*, since our Separation is so much without the Breach of Charity, since we cultivate in our selves and others Cordial Respects, and Affection for those we differ from; and endeavour that our Temper and Moderation may be known to all Men: And if some notwithstanding this, are full of Anger and Hatred against us, because we Worship God in *other Assemblies*, and not altogether according to *their Modes*, They are Guilty of *Schism*, and not We, who try by an obliging Carriage to convince them of our *Charity and Candour*.

We have more Satisfaction in our Minds, since we Worship God according to his *own Appointments*, omit *Nothing* He has instituted in his Service, add *Nothing* Needless or Repugnant thereunto, but observe the general Rules of *Order, Decency and Edification*; and are not guilty of an *uncharitable Alienation of Affection* from our Brethren on the Account of their different Opinions
about

about Matters Religious, which Breach of *Christian Love* is that *Schism* the Scripture so much *Condemns*.

But lastly, How Barbarous and Horrid is it to traduce and represent our Academies as Seminaries wherein *Atheism*, *Deism*, *Tritheism*, *Socinianism*, with the hellish Principles of *Regicide* and *Anarchy* are openly Profess'd and Taught? When the Reverse of all this is Profess'd, Believ'd and Taught in our Schools: When our Tutors are Men not only Eminent for Learning, but for *Piety*, *Integrity* and *Loyalty*; When they have (as all our Ministers do) Subscribed the Doctrinal Articles of the Church of *England*, and heartily Sworn Allegiance to Her Majesty, and abjur'd the Pretender; when they as cordially pray for the Queen and the Succession of the Crown in the Protestant Line, as any of their Fellow Subjects whatsoever. When they instruct their Pupils in the Principles of the *Christian Religion*, the Duties of *Loyalty*, and the Practice of all *Moral Virtues*.

And it is strange that both *Atheism* and *Tritheism*, *Deism* and *Socinianism*, Things so Contradictory and Inconsistent, should be openly Profess'd and Taught among us? What an *Inconsistent* and *Contradictory* Accusation is this? But into what Absurdities and Villanies will not Rage and Malice run Men? We Challenge the Whole World to prove the least Tittle of this *Black Charge* against us; But as it is most False, so our Accusers must e're long Answer for the Injury they do us, at the Barr of a Righteous God,

God, who will by no Means Clear the Guilty. But we pray God to give them Repentance, and to Forgive the Wrongs they have done us. We would by no means imitate their Example, or tread in their Steps; we believe with * *Marc Anthony*, that the best way of requiting an Injury, is, not to be like unto the Injurer.

But what Evidences of Orthodoxy or Loyalty have, or can any give, which the Dissenters have not given? Do our Conforming Brethren plead, their Subscribing the Doctrinal Articles of the Church, their Professing and Maintaining Principles which Secure and Establish the British Monarchy, that they have Sworn Allegiance to Her Majesty, that their Conduct strictly corresponds with their Solemn Oaths, and shew all due Fealty and Submission to the Queen?

We boldly plead the *same*, we have done all these Things, and our Carriage is as Respectful and Submissive to our Rulers as Men are capable of.

But I need not enlarge, enough has been Said and Writ in Defence of our * *Academies*, our *Loyalty* and *Nonconformity*, which neither have been nor can be Answer'd. And I hope those Restless Spirits who Thirst for our Blood and Contrive our Ruin, will never succeed by their Scandalous and most Injurious *Misrepresentations* to set the Government against us. It is their Method, as

* *Ἄνθρωπος τὸς τὸ ἀνθρώπου καὶ τοῦ Θεοῦ*. Marc. Anton Lib. 6.
† Mr. Samuel Palmer's *Vindication of the Dissenters*.

in Times past, so now, to put the *Church* on severe Measures with the *Dissenters*, and to provoke and exasperate the *Dissenters* against the *Church*, the End of all which Endeavours is the Reestablishment of *Popery*, a *French Government* and an *Arbitrary Power*; For our Parts, we do what in us lies to frustrate their Design, and I presume, our Governours cannot be insensible of what they drive at.

We assure our selves, that as we joyned with the *Church* in her greatest Extremity, and ever since have continued to shew all Signs of Friendship and Submission to the *Government*, and most ready Obedience to Her Majesty, and the greatest Chearfulness in Paying our Dues, Both to *Church* and *State*; so our Governours see no Reason to complain of the Effects of the *Toleration*; The Happy Remedy of laying the Ferments and healing the Wounds of the Nation, and which contributes so much to the *Secarity* and *Reparation* of the *Church* of England.

But to add no more, as it is our Business to declare unto our People all the Counsel of God, so we have not omitted to instruct them in their Duty to Rulers, more especially to our Gracious Queen as Supream.

II. To consider those Particulars, which duly thought upon, will induce Ministers more diligently and faithfully to declare unto their People all that God would have them to Believe and Practise in order to Salvation.

And here I shall only mention these Three.

1. The Nature of our Office.
2. The Quality of our Charge. And,
3. The exceeding Danger of neglecting our Duty in this Case. But,

1. The Nature of our Office may be a proper Consideration and Motive hereunto.

We are Pastors, and therefore must feed our Flocks with Knowledge and Understanding. We are Teachers, and therefore must give them all necessary Instructions. We are their Spiritual Guides, and therefore must carefully direct them in those Paths wherein they should walk. We are Watchmen, for which reason we must watch for their Souls, as those who must give an Account thereof to God; and faithfully forewarn them of all the Dangers to which they are obnoxious. We are Ambassadors, and therefore must fully acquaint them with the Will of our Prince, the Lord that sends us. We are Stewards, and therefore must give to every one their Portion in due Season; for it is requir'd in a Steward that a Man be found Faithful.

We should seriously consider the End of our Calling, and the Nature of our Work, the Design and Importance of our High and Honourable, tho' Difficult Employment. This may quicken us to Fidelity and Diligence in the Execution of it,

If we do not declare unto our People the whole Counsel of God, how shall they know, believe, and obey it? How can we expect they should be free from *Errors* in Opinion, or *Irregularities* in Practice, if we fail in this Point? And how little do we act as becomes our Characters being Ministers of Christ?

2. The Quality of our Charge may be another Inducement.

It is the *Church of God* we are to Instruct, that Church which God hath purchased with his own Blood; which the Holy Spirit is sent to Sanctify, and to which the Blessed Angels are Ministring Spirits. Oh! what a Trust is committed to us! and shall we be unfaithful in the management of it? Have we the Care of God's People and shall we neglect it? Have we the Guidance of Souls, that will be Happy or Miserable for ever; and shall we keep back any thing that is necessary for their Information and Direction? God forbid! I beseech you, my Reverend Fathers and Brethren! let this Thought awaken us to the greatest Industry in the Work of our Office.

Is the Redemption of Souls precious, and shall we omit any thing that may contribute thereunto? Shall we not go on to testify the Gospel of the Grace of God, and urge the necessity of *Repentance*, *Faith* and *Holiness*, and all to whom we are sent, and inform them what they must know, and do, and avoid, in order to future Happiness? Did Christ die for Sinners, and shall

We

we not shew them how to become partakers of the Benefits of his Death? Does not the purchase of his Blood require the utmost regard, and all our Care and Pains? Let the Consideration of this prevail with every one in the Ministry to discharge his Duty with the greatest Integrity and Vigour.

3. And Lastly, That we may come to the long expected Conclusion, it deserves a very solemn Consideration, the exceeding Danger of neglecting our Duty in this Case.

Without a Faithful declaring unto our People all things necessary for them to Believe and Practise, we cannot be *pure from the Blood of all Men*, or free from the Guilt of their Ruin.

For, if St. Paul's concealing nothing that was profitable to the Church of God, but instructing them in the whole *Revelation* of his Will, was the true Reason of his Innocence in the Execution of his Office; to imitate him in the like Fidelity must be necessary to *free Ministers* from the guilt of their Ruin, *who shall perish under their Oversight*.

If Pastors neglect to guide their Flocks in the Way of Life, and will not perswade them to walk therein; if they don't faithfully shew them the Iniquities they are to avoid, and the Duties they are to practise, they are Accessary to their everlasting Perdition, and the Guilt of their Damnation, will in great measure be charged on *their dreadful Negligence* in not doing what they might to prevent it.

As

As Ministers are the Watchmen of God's Israel, and as they are to acquaint themselves with the Laws of God, to bear the Word at his Mouth, so they are to give the People Warning from him. And if they do not inculcate the Tremendous Threatnings against Sin, and set before the Wicked, the inexpressible Danger and Hazard of Infidelity, and Disobedience, thus warning the Ungodly from his Way, to save his Life, to preserve him from Sin and Death, that obstinate Sinner shall die in his Iniquity; But God will charge them with being one great Cause of his Eternal Destruction, his Blood will God require at their Hands. But, if Ministers faithfully do their Duty, tho' their utmost Endeavours be not effectual to the Salvation of all their People, tho' many under their Care, will perish, yet they have deliver'd their Souls from Guilt.

Oh! What Influence should the Thoughts of this have upon us? We should be afraid of incurring this dreadful Guilt: And therefore we should boldly teach them to observe whatsoever things Christ hath Commanded, and plainly speak the Word of the Lord unto them, whether they will hear, or whether they will forbear. We must teach our People the Difference between the Holy and Profane, and cause them to discern between the Unclean and the Clean, and to keep the Laws and the Statutes of the Lord in all their Assemblies, and to hallow his Sabbaths.

Is this Faithfulness incumbent on us? And shall we let Men remain in their Errors (or Ignorance) for want of fit Instruction? Shall we let them go on in their Sins, for Fear of Offending them by Proper and Prudent Rebukes? Shall we conceal any Duty, or take no Notice of their Vices for Fear of Displeasing them, and losing their Favour? Shall we withhold necessary Counsels, Advice, and Admonitions, for Fear of their withdrawing their Contributions, or of bringing Trouble upon our selves?

Should not the Shepherds *feed their Flocks, and Strengthen the Diseased, and Heal the Sick, and bind up that which is broken, and bring again, that which is driven away? And seek that which is lost.* Ezek. 34.

But if we are remiss herein, and Handle the Word of the Lord deceitfully: Do we not sadly Provoke him, and become Guilty in his Sight, and obnoxious to his most terrible Vengeance?

My Reverend Brethren! Let Love to our Glorious Master, Zeal for his Service, Compassion to poor Miserable Souls, quicken us to all the Duties of our Office, particularly that of *Instruction*, which is so necessary to our Peoples Improvement in Heavenly Knowledge, and saving Piety; and to fortifie them against Temptations, and to secure them from being a Prey to those Grievous Wolves that have enter'd in among us, under the Profession and Character of Christians, not sparing the Flock, but speaking perverse Things so draw aside Men to Heresie and Vice.

In this Important Business, let us
 1 Thel. 2. 4. *Speak not as pleasing Men, but God who
 trieth our Hearts.* And if, with St.
Paul, we would be pure from the Blood of all Men,
 let us declare unto our People all the Counsel of God.
 Let no Difficulties discourage us, let nothing move
 us; neither let us Count our Lives dear unto us, so
 that we may finish our Course with Joy and the Mi-
 nistry, which we have received of the Lord Jesus.

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